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GREEK LESSONS

GOODELL

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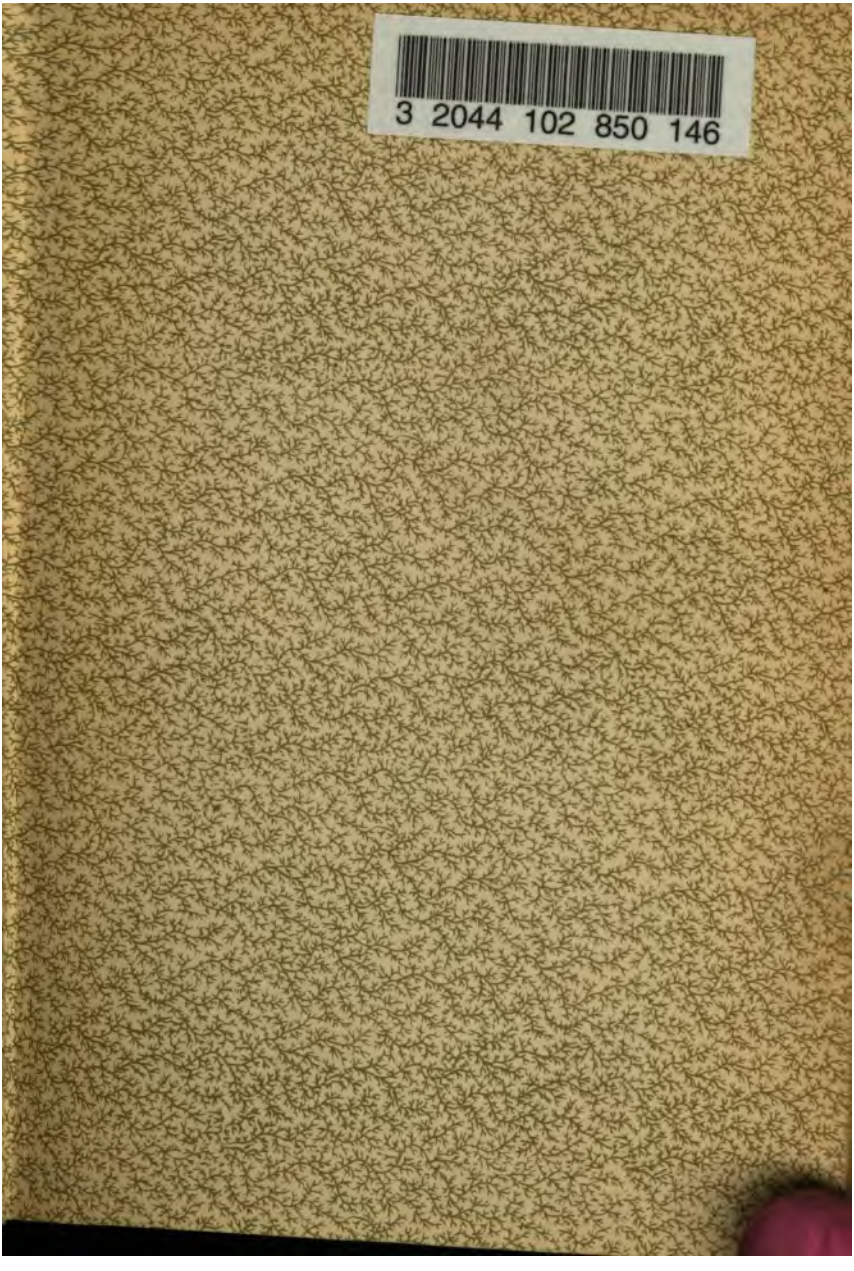
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# GREEK LESSONS

## PART I. THE GREEK IN ENGLISH

## PART II. THE GREEK OF XENOPHON

BY

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# PREFACE.

THE two parts of this book, though divided in date of publication by an interval of nearly six years, were planned each for the other, and form together a consistent whole. *The Greek in English* may still be obtained in separate form, and in the preface of that edition will be found a fuller account of what it aims to accomplish for those who do not intend to carry Greek farther. For one who does intend to continue the study there are obvious advantages in beginning with that part of the language which appears in English. It is easier to get a start in the grammar, if the memory is not forced at the same time to struggle with a vocabulary wholly strange; any study is more interesting, if we see from the beginning its practical use; and even those who may give up the subject at the end of the first term will have no reason to regret as wasted a single hour given to Greek. It is a great gain if the first weeks of a study can thus be made immediately fruitful.

In Part I. the main stress is laid on the relations between Greek and English words, and the grammatical outline includes only the commonest and most regular declensions, and only the present indicative and infinitive of verbs. Contraction is left untouched, to be taken up with contract verbs, where it is learned most easily. This temporary ignoring of contraction, and the almost complete restriction of the vocabulary to words that appear in English, give a non-Attic

and unliterary look to the exercises. But in any case uncontracted forms must precede the contracted; and how much of literary style is there in the disconnected extracts that are usually put before the beginner? All that can be asked of such exercises at first is that they shall furnish drill in the elements of grammar, be correct, and be no more dreary than is inevitable.

In Part II. the leading idea is, in the words of Professor Gildersleeve, "early contact with the language in mass." But not too early, lest the student be bewildered by the multitude of new and apparently unrelated facts confronting him in every sentence. The aim is to prepare the way adequately, but to shorten the road so far as it can be with safety, by concentrating attention upon groups of essentials, leaving what is less urgent until it presents itself in Xenophon. Hence the regular verb in its most common varieties is first presented in the indicative, infinitive, and participles, without which connected discourse is impossible. The order of presentation is so chosen as to enable the pupil to conquer the difficulties in small detachments. Hence also the most common differences of idiom between the two languages are introduced early. The aorist tense, the middle voice, the particles, a word-order differing from that of both English and Latin, — these and like features convey so much of the spirit of the language that they cannot too early become familiar in their simpler uses. The exercises gradually approach the character of connected passages from Xenophon, until the Anabasis is begun. From this point references are made to the two leading Grammars, and the remaining inflections and principles of syntax are introduced in great part through such references. Thus the book

changes by degrees from an elementary Grammar with exercises to an annotated edition of an author, while at the same time introducing to the larger Grammar. In this way the long step from disconnected exercises to Xenophon is taken almost imperceptibly; and meantime what was first learned as partially isolated groups of facts is slowly put together into a grammatical system, that it may the better be retained for use in reading.

As regards vocabulary, both parts together contain, besides proper names, about 865 Greek words. Of these about 275 furnish one or more English words apiece, as explained in Part I.; while 610 appear in the first three chapters of the Anabasis. Of the 93 proper names also, all but four are found in the same three chapters, and therefore could not be omitted. Altogether it is believed that, without omitting anything that is needed, this book makes less demand upon the beginner than any other course leading to the same point of progress. The large amount of space given to explanation does not increase the amount to be learned. Average classes can easily finish both parts in one year.

The maker of a book like this is bound to show that he has learned from his predecessors. Those acquainted with this branch of school literature will recognize that there is little here that is new. In trying to solve certain definite pedagogical problems the best light within reach has been sought during many years of preparatory and college teaching. Among those who have helped me directly, especial thanks are due to Mr. F. S. Morrison, of the Hartford High School, who did me the great favor of reading the manuscript critically in an early state; to my colleagues, Professor Seymour and Professor Clapp, who have given many valu-

able suggestions; and to Professor Goodwin, whose kindness enabled me to make the references to the 1892 edition of his Grammar, printing at the same time with this. The assistance of Mrs. Goodell also, by counsel and criticism as well as otherwise, has been such as to call for public acknowledgment.

YALE UNIVERSITY, July, 1892.

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# PART I.

# THE GREEK IN ENGLISH.

# THE GREEK IN ENGLISH.

## INTRODUCTION.

### WHY EVERY ONE SHOULD KNOW SOMETHING OF GREEK.

EVERY person who begins this book is supposed to have already studied Latin a little. Now before going very far in the study of Latin, every student must have begun to notice that a great many Latin words looked like English words. Not exactly like English words, perhaps; and of course it was found that many more Latin words were quite unlike English, and were rather hard to remember because their forms were new and strange. And yet it was plain that *rex*, *reg-is*, was somewhat like *reg-al;* and *miles*, *milit-is*, like *milit-ary; virgo*, *virgin-is*, like *virgin; animal* like *animal; stella* like *con-stella-tion; agricola* like *agricul-ture;* and a great many other resemblances of the same kind appeared as the study continued. In cases like these, too, the English words not only look and sound like the Latin words, but there is plainly some connection in meaning also. For instance,

agriculture is the work of *agricolae*, *farmers;* a constellation is made up of a number of *stellae*, *stars;* *templum* means *temple;* virtuous means having *virtus*, *virtue;* "my paternal house" means the house of my *father*, *pater:* and so on. Of course such a great number of resemblances in both form and meaning of words could not possibly be accidental. There must be some reasonable explanation; and the most natural one is that *one language inherited or borrowed words from the other.* As Latin is some centuries older than English, plainly English must be the borrower in this case. And now, on tracing back the history of our tongue a few centuries, we see beyond question that our explanation is the true one: that there was a time when the people who spoke English — and especially those who wrote English — felt a need of more words, and that they took the words they wanted, in great part, directly from Latin.

One might ask, Why did these people go to the Latin rather than to any other language to borrow words? Or, indeed, why did they not make their new words out of the stock which English already had, by putting together the old words in new combinations? For that was the way in which the Germans, for instance, and the Greeks, and the Romans to some extent, made the new words which they wanted. To answer such questions fully would take too much time, and might not be easy; but a part of the reasons can be quickly given.

England had been conquered by the Normans, who spoke a form of French. Although the conquerors could not compel the mass of the people to learn French, yet they were strong enough in numbers and influence to bring into English a great many French words. The English language, then, at the time we speak of, had become mixed, as the people had; and the new part of the language, like the new part of the people, was French. Now French is mainly derived from Latin — is a sort of corrupted or changed form of Latin; and everybody was used to that kind of Latin words in every-day speech. This circumstance would of itself naturally open the door a little way for other Latin words.

Then again the old Latin was at that time a sort of common tongue for all educated people. Everybody who studied at all studied Latin; everybody who could read at all read Latin; books were generally written in Latin all over Europe as well as in England. As Latin, then, was so generally understood, a speaker or writer, if he wanted a new or more dignified word, might very naturally help himself to a Latin one. This went on until our language, especially the part of it used in serious and thoughtful speech and writing, is quite largely borrowed from the language of the Romans; and besides, the custom of thus borrowing and forming new words has become firmly fixed, and the process is still going on. And this is one great reason why the study of Latin in

school is so necessary. No one can know English well without knowing something about Latin. Every one who begins the study of this book can already partly see, from his or her own experience, the truth of this statement.

And with Greek the case is pretty much the same. Some Greek words have come into English through Latin. For the Romans learned much of their civilization from the Greeks. The very alphabet was taught them by the Greeks, whose literature the Romans translated and imitated; and along with every art or science partly or wholly learned from Greece — such as painting, sculpture, geometry, medicine, architecture — there came into the language a larger or smaller number of Greek words connected with that branch of knowledge. These words, then, were a part of the Latin language, and were taken thence into English as readily as other Latin words.

Besides this, for several hundred years now Greek and Latin have been studied together a great deal. This was natural, because the civilization which our ancestors learned from the Romans was so largely, as was just said, Greek in its origin. People saw that it was worth while to go back to the source, and become acquainted at first hand with the works of that remarkable people with whom the progress of the modern world began. Hence, after the custom of borrowing Greek words through Latin was once fixed, it seemed quite nat-

ural to take a step farther and borrow from the Greek directly. This step was made all the easier because new compounds and derivatives were not freely made in Latin, but in Greek they were made with the greatest freedom. Thus it came about that if Latin could not give just the word desired, nor Greek either, two Greek words would be put together into a new word that no Greek ever heard of. Many of our scientific terms, like *thermometer* and *telephone*, are of this last sort.

In all these ways, then, Greek words have come over into English; and however much we might wish to get them out, we cannot do it. In fact new ones are all the while being brought in, and our need for new words will probably continue for a long time to be supplied largely from Greek. The only thing for us to do is to learn these words as soon as we can, if we wish to understand what thinking people are talking about. With some of them we make a partial acquaintance pretty early. *Arithmetic*, *geography*, *poetry*, *music*, *telephone*, *type*, *dialogue* — these all came from Greek; and all readers of this page have some idea of what these words mean. But one has a better idea of their meaning if he knows also what the Greek words mean. Besides, it is very interesting to follow words back to their origin — to know, for instance, just what is the original meaning of *heliotrope*, *acrostic*, *George*, *tropic*, *crystal*, and a host of other words, even though one may have already a pretty good notion of their present significance.

And then, as one comes to read more, and tries to find out what wise people are thinking, and all sorts of people are talking about, scores of less familiar words taken from Greek present themselves — some among them not very short — which one must understand clearly in order to know at all what the writer's thought is.

Thus it becomes necessary to learn something of Greek, if we wish to thoroughly know one important part of our own language. In order to grasp the thoughts which are expressed by some of these words of Greek origin, and in order to tell them to others, we must learn enough of Greek to become familiar with those words.

## I. WRITING, PRONUNCIATION, TRANSLITERATION.[1]

### ALPHABET.

1. Greek is written with the following twenty-four letters:

| Form. | | Name. | | Sound. |
|---|---|---|---|---|
| Α | *α* | *ἄλφα* | *alpha* | *a* in *father* |
| Β | *β* | *βῆτα* | *beta* | *b* |
| Γ | *γ* | *γάμμα* | *gamma* | *g* in *go* |
| Δ | *δ* | *δέλτα* | *delta* | *d* |
| Ε | *ε* | *ἒ ψιλόν* | *epsilon* | *ĕ* in *met* |
| Ζ | *ζ* | *ζῆτα* | *zeta* | *dz* or *z* |
| Η | *η* | *ἦτα* | *eta* | *ē* in *prey* |
| Θ | *θ ϑ* | *θῆτα* | *theta* | *th* in *thin* |
| Ι | *ι* | *ἰῶτα* | *iota* | *i* in *machine* |
| Κ | *κ* | *κάππα* | *kappa* | *k* |
| Λ | *λ* | *λάμβδα* | *lambda* | *l* |
| Μ | *μ* | *μῦ* | *mu* | *m* |

[1] Sufficient explanation — and that often means a great deal of explanation — should always be given in class before the pupils are required to learn a lesson. The alphabet must of course be memorized at the beginning. For the rest of this chapter it will be enough to read it over in class with explanatory comments (a process which may require two or three recitation hours), and then go on to Chapter II. Abundant opportunity for practice in writing, pronunciation, and transliteration will be furnished by the declensions and exercises.

| Form. | | Name. | | Sound. |
|---|---|---|---|---|
| N | ν | νῦ | *nu* | *n* |
| Ξ | ξ | ξῖ | *xi* | *x* |
| O | ο | ὂ μῑκρόν | *omicron* | *ŏ* in *obey* |
| Π | π | πῖ | *pi* | *p* |
| P | ρ | ῥῶ | *rho* | *r* |
| Σ | σ ς | σίγμα | *sigma* | *s* in *see* |
| T | τ | ταῦ | *tau* | *t* |
| Υ | υ | ὖ ψῑλόν | *upsilon* | French *u*<br>German *ü* |
| Φ | φ | φῖ | *phi* | *ph* |
| X | χ | χῖ | *chi* | German *ch* |
| Ψ | ψ | ψῖ | *psi* | *ps* |
| Ω | ω | ὦ μέγα | *omega* | *ō* in *no* |

*a.* At the end of a word ς is written; elsewhere, σ.

**2.** In ancient times only the capitals were used; but as writers tried to make the letters in the easiest way, they gradually changed the capitals to the smaller forms, and now both are used. It was said in the Introduction that the Romans learned the **alphabet** (ἄλφα βῆτα, or A B C) from the Greeks. This occurred at a time when some of the capitals had slightly different forms from those here given; and our alphabet was borrowed from the Latin, with some changes. Hence many of our letters are like the Greek, but not all.

*a.* By marking in the list and writing out a few times those Greek letters which are unlike the English equivalents, the pupil can memorize them without much difficulty. Copying out the Greek names of the letters in Greek characters will also be useful. Observe that the Greek *name* of each

letter begins with the *sound* of that letter. Observe also the force of our word **delta** from the shape of the capital letter, and how it happens that the phrase "**alpha** and **omega**" means *the beginning and the end*, and that **iota** means *a very small quantity*. (**Jot** is a corrupted form of **iota**.)

**3.** Every letter (except ι *subscript*; see **5**, *b*) is sounded: there are no silent letters.

**4.** Of the vowels, ε and ο are always *short* in quantity — that is, were pronounced by the Greeks in less time than the long vowels; η and ω are always *long* — that is, had more time given them in pronunciation. The others, α, ι, υ, are sometimes long and sometimes short. In this book the long ᾱ, ῑ, ῡ will be printed with a straight mark over the letter; short α, ι, υ will be left unmarked.

**5.** The **diphthongs** (*δί-φθογγοι double sounds*; see **96**, 1) are

αι, ει, οι, αυ, ευ, ου,
ᾳ, ῃ, ῳ, υι.

*a.* Originally the sounds of the diphthongs were made by simply pronouncing the separate vowels closely together, in one syllable. But some of the diphthongs are not usually sounded so now. We may pronounce

αι like *i* in *fine*, αυ like *ow* in *now*,
ει like *ei* in *rein*,[1] ευ like *eu* in *feud*,
οι like *oi* in *oil*, ου like *ou* in *you*,
υι like *we*.

ᾳ, ῃ, ῳ are pronounced like ᾱ, η, ω, as if ι were not there.

[1] Many, however, pronounce ει like *ei* in *height*.

*b.* This silent ι, written below the other letter, is called ι *subscript* (Latin *sub-scriptus*, *written below*). When the first vowel of a diphthong containing ι *subscript* is written as a capital, ι is written on the line: ΩΙΔΗΙ = 'Ωιδῇ = ᾠδῇ.

**6.** The *consonants* are pronounced like the corresponding English consonants, with two or three exceptions, as follows:

*a.* Gamma (γ) before κ, γ, χ, or ξ is sounded like *n* in *anger*, *ink*, and is represented by *n* in English words from the Greek: ἄγκῡρα (Latin *ancŏra*), **anchor.** When sounded in this way, γ is called γ *nasal* (Latin *nasus*, *nose*), because all the breath used in making the sound comes out through the nose. For the same reason μ and ν are called nasals.

*b.* Chi (χ) is now pronounced like German *ch*, and English has no corresponding sound. It is between the sound of *k* and that of *h*. One should begin by pronouncing it as *h*, and gradually learn to roughen the sound sufficiently.

*c.* Zeta (ζ) is pronounced like *dz*.

### BREATHINGS.

**7.** With every initial vowel is written one or the other of two marks called *breathings*. The *rough breathing* (') is pronounced like our *h*; the *smooth breathing* (') is not pronounced at all, but merely shows that the vowel to which it belongs has no *h* sound before it. These breathings are written *over* a small vowel, but *at the left* of a

capital: ὥρᾱ (Latin *hora*) *season*, Ὅμηρος **Homer.** Initial ρ also has the rough breathing: ῥήτωρ *(rhetor) a public speaker.* Double ρ is sometimes written ῤῥ, and is represented by *rrh* in English: καταῤῥους **catarrh.**

*a.* A diphthong takes the breathing over the *second* vowel: αὐτός *self.* But ι *subscript* does not take the breathing: Ἅιδης **Hades,** ᾠδή *song.*

### SYLLABLES.

**8.** Every vowel or diphthong, with or without one or more consonants, makes a separate syllable: ὑ-γί-ει-α *health.* The last syllable of a word is called the *ultima;* the next to the last, the *penult;* the syllable before the penult, the *antepenult.*

### ACCENT.

**9.** The accented syllable in Greek is always marked, and for this purpose three signs, called *accents*, are used. These are:

the *acute* accent, ´ ποταμός,
the *circumflex* accent, ῀ τῷ ποταμῷ,
the *grave* accent, ` τὸν ποταμόν.

These different accents mark differences in the ancient Greek pronunciation, but all are now commonly pronounced alike.

*a.* These accents are written over the *vowel* of the accented syllable; they are written over the *second* vowel of a diphthong, unless the second vowel is ι *subscript.* If the vowel has a breathing also, the *acute* and the *grave* are placed at the *right* of the breathing; the *circumflex* is placed *above* the breathing: ὃ μῑκρόν, οἳ, ᾧ. If the accented vowel is a capital, the accent, as well as the breathing, stands just before it: Ὅμηρος.

10. *a.* The acute accent can stand only on one of the last *three* syllables; the circumflex can stand only on one of the last *two* syllables, and only on a *long vowel* or *diphthong.*

NOTE. — When a vowel has the circumflex accent, therefore, it must be long, and the mark of length will be omitted in this book.

*b.* If the *ultima* has a *long vowel* or *diphthong,* the *acute* cannot stand on the *antepenult* nor the *circumflex* on the *penult.*

11. *The general rules of accent,* accordingly, are:

(1) A word with *short* vowel in the *ultima,* if accented

*a.* on the *antepenult,* has the *acute:* δίαιτα.

*b.* on a *short* vowel in the *penult,* has the *acute:* ἵππος.

*c.* on a *long* vowel or *diphthong* in the *penult,* has the *circumflex:* γλῶσσα.

*d.* on the *ultima,* has the *acute:* θεός.

(2) A word with a *long* vowel or *diphthong* in the *ultima,* if accented

*a.* on the *penult,* has the *acute:* σοφίᾱ, γλώσσης.

*b.* on the *ultima,* sometimes has the *acute* and sometimes the *circumflex:* φωνή, φωνῆς.

12. Final *-αι* and *-οι,* although long, have the effect of *short* vowels on the accent of the *penult* and *antepenult:* γλῶσσαι, ἄνθρωποι.

13. An acute on the *ultima* changes to the *grave* when followed by another word in connected discourse: τήν, but τὴν ὥρᾱν. This is almost the only use of the grave accent.

## TRANSLITERATION.

14. Transferring words from a foreign alphabet into our own — respelling them in our own letters — is called *transliterating* them (Latin *trans,* *across,* and *litera,* *letter*). The natural way of doing this would seem to be simple. And for the most part the transliteration of Greek words into

English is in fact simple; but a few points need especial notice.

In the Introduction it was said that some Greek words have come into English through Latin, having been first borrowed by the Latins. Nearly all these words had been Latinized, that is, sufficiently changed in form to seem at home among other Latin words, before they were Anglicized or taken into English. Thus a fashion was set, as we might say, to be observed by any later comers from Greek into English. Again, not only were Greek and Latin studied together, but for a long time Greek was studied only *through* Latin. The Greek grammars were written in Latin, and in Greek vocabularies and dictionaries the definitions were given in Latin. Thus the fashion of treating borrowed Greek words as the Romans did — that is, of Latinizing them — was firmly established. At present this custom is not so closely followed with new words; but generally, in tracing out connections between Greek and English, we are obliged to notice what changes are due to this Latinizing process. All these changes will be fully illustrated, later, in connection with the derivatives in which they are found; but for convenience the following are summed up here:

*a.* Zeta (ζ), though pronounced *dz*, is represented by *z*.

*b.* Kappa (κ) is usually represented by *c*, which in Latin had the sound of our *k*, although in later borrowings the more natural *k* is often used.

*c.* Upsilon (*υ*), if not part of a diphthong, is represented by *y*. When the Romans did most of their borrowing, *υ* had a sound between that of *i* in *machine* and *u* in *rule* (nearly the sound of French *u* or German *ü*), and that sound had no representative in the Latin alphabet. Therefore the Latins transferred the Greek letter itself, and Υ is the origin of our letter *Y*. Of course the *sound* of our *y* is very different; and after spelling the word in the Latin way, we pronounce it in the English way.

*d.* Chi (*χ*) is represented by *ch*, which, however, we generally pronounce in English like *k*.

*e.* The diphthong *αι* is represented by *ae*, which in Latin had nearly the same sound with *αι*.

*f.* The diphthong *ει* usually becomes *i*, sometimes *e*; for in the Roman period the pronunciation of *ει* changed from that of Latin *e* to that of Latin *i*.

*g.* The diphthong *οι* becomes *oe*, which in Latin had nearly the same sound as *οι*. To represent better our own pronunciation, this *oe* is often changed to *e*.

*h.* The diphthong *ου* becomes *u* in words that have come through Latin, and *ou* in words taken from Greek directly.

*i.* Iota *subscript* is omitted in transliteration.

*k.* It was mentioned above (7) that *ῥ* becomes *rh*, and *ῥῥ* becomes *rrh*.

## II. The Article.

**15.** In Greek, as in Latin, nouns, pronouns, adjectives, and verbs are *inflected;* that is, their

forms are varied according to their relations to other words in the sentence. For example, leaving other parts of speech till later, *nouns* or *substantives* are *declined* to denote *case* and *number;* and *adjectives*, including the *article* ὁ, ἡ, τό *the*, are declined to denote *gender* also.

16. Greek has

*a. Three genders:* *masculine*, *feminine*, and *neuter.*

*b. Three numbers:* the *singular* for *one* object, the *plural* for *more than one*, the *dual* for *two.*

*c. Five cases:* the *nominative*, *genitive*, *dative*, *accusative*, and *vocative.*

17. The *definite article* ὁ, ἡ, τό *the* is declined in three genders and numbers, and in all the cases but the vocative. As the article may be used with any noun, it will be best to take this up before the nouns. It is declined as follows:

18.

| | | M. | F. | N. |
|---|---|---|---|---|
| Sing. | Nom. | ὁ | ἡ | τό |
| | Gen. | τοῦ | τῆς | τοῦ |
| | Dat. | τῷ | τῇ | τῷ |
| | Acc. | τόν | τήν | τό |
| Dual | N. A. | τώ | τώ | τώ |
| | G. D. | τοῖν | τοῖν | τοῖν |
| Plu. | Nom. | οἱ | αἱ | τά |
| | Gen. | τῶν | τῶν | τῶν |
| | Dat. | τοῖς | ταῖς | τοῖς |
| | Acc. | τούς | τάς | τά |

**19.** The forms ὁ, ἡ, οἱ, αἱ (with a few other words of one syllable) have no accent of their own, but *lean forward* upon the following word, and hence are called *proclitics* (πρό *forward* and κλίνω *lean*). The article *the* in English, unless emphasized, is a proclitic, as are many other words. Thus when we say, "The boy has a jack-knife; he whittles," *the*, *a*, and *he* have no separate accent, but lean forward on the following words, very much as Greek proclitics do.

It will assist in remembering the forms to note that *all genitives and datives have the circumflex*, and that *all other forms* (except the proclitics) have the *acute*. In the dual number, which was not much used, the nominative and accusative of all genders are alike, and also the genitive and dative of all genders.

NOTE. — From this point on, unremitting practice is necessary both in writing and in reciting paradigms. In preparing these the pupil should first *copy out* a small group of forms (say the singular only, or even less), taking especial pains about the written accent and pronouncing each form *aloud;* then should close the book and write the same group from memory. Next let him compare his work with the printed forms, correct all mistakes, and try again; and so on, until the work can be written correctly from memory. Then let him take another group of forms, not so large but that one or two trials will enable him to master it; finally let the whole paradigm be taken together. The first attempts may perhaps be discouraging, because the alphabet, though really differing so little from our own, is unfamiliar. But a few days of careful practice will make a vast difference, and soon an entire paradigm can be mastered at one trial.

## III. NOUNS: FIRST OR A-DECLENSION.

**20.** The *stem* of a noun is that part to which the *case-endings* are added in declension. Noun-stems (and also adjective-stems) are classified according

as they end in (1) *a*, (2) *o*, (3) a *consonant* or *ι* or *υ*. These three classes of stems are declined in three slightly different ways, named from the last letter of the stem:

The A-*Declension*, or *First Declension.*

The O-*Declension*, or *Second Declension.*

The *Consonant-Declension*, or *Third Declension.*

**21.** All stems ending in *-ā-* belong to the *a-declension.* The *feminines* have no case-ending in the nominative singular. The following are examples:

| **22.** | | ἡ (ὡρᾱ-) *season* | ἡ (θεᾱ-) *sight* | ἡ (κεφαλᾱ-) *head* |
|---|---|---|---|---|
| Sing. | Nom. | ὥρᾱ | θέᾱ | κεφαλή |
| | Gen. | τῆς | ὥρᾱς | θέᾱς | κεφαλῆς |
| | Dat. | τῇ | ὥρᾱͅ | θέᾱͅ | κεφαλῇ |
| | Acc. | τὴν | ὥρᾱ-ν | θέᾱ-ν | κεφαλή-ν |
| | Voc. | ὦ | ὥρᾱ | θέᾱ | κεφαλή |
| Dual | N. A. V. | τὼ | ὥρᾱ | θέᾱ | κεφαλά |
| | G. D. | τοῖν | ὥραιν | θέαιν | κεφαλαῖν |
| Plu. | Nom. | αἱ | ὧραι | θέαι | κεφαλαί |
| | Gen. | τῶν | ὡρῶν | θεῶν | κεφαλῶν |
| | Dat. | ταῖς | ὥραις | θέαις | κεφαλαῖς |
| | Acc. | τὰς | ὥρᾱς | θέᾱς | κεφαλάς |
| | Voc. | ὦ | ὧραι | θέαι | κεφαλαί |

*a.* For the accent of τὴν, τὼ, τὰς, see **13**. For ὧραι, see **12** and **11**, (1) *c*. (In ὥραιν and ὥραις, αι is not final.)

*b.* With the vocative the interjection ὦ *O* is often, though not always, used. It should not usually be translated.

**23.** All words of the *a*-declension are declined

alike in the *dual* and *plural*. In the *singular* all feminines originally had -ᾱ in the nominative, and were declined like ὥρᾱ. But in many words this -*a* has been shortened in the *nominative*, *accusative*, and *vocative*, *singular*. Hence there are *two classes* of feminines. In this section we take up only the

**24.** *First Class of Feminines.* — These have a long vowel, ᾱ or η, in the last syllable throughout the singular.

*a.* Long ᾱ is retained after ε, ι, or ρ; otherwise it is changed to η throughout the singular.

*Accent of Nouns.*

**25.** The accent of a noun remains, in all the forms, on the *same syllable as in the nominative singular*, or as near that syllable as the *general rules of accent* (**10**, **11**, **12**) allow.

**26.** An *accented ultima* in general takes the *acute;* but

**27.** In the *genitive* and *dative* of all numbers a *long* ultima, *if accented*, takes the *circumflex*.

**28.** Further, in the *a*-declension only, the *genitive plural* always has the *circumflex* on the *last syllable*.

*a.* This is because the stem-vowel -ᾱ and the ending -ων were contracted to one syllable, so that -ᾱ́ων became -ᾶν.

**29.** *Vocabulary.*[1]

| | |
|---|---|
| ἡ ἀκμή, -ῆς | *summit, prime* (**acme**). |
| ἡ βοτάνη, -ης | *grass, herb* (**botan**-y). |

[1] It will assist in learning the vocabularies to read over carefully, in connection with each one, the corresponding section of Notes on Derivatives, at the end of each chapter; those notes, however, should not be required to be *learned* until after the preceding Exercises have been translated.

| | |
|---|---|
| ἡ γῆ, γῆς, γῇ, γῆν | *earth, land* (**ge**-ography). |
| γράφω | *I write* (geo-**graph**-y). |
| ἐν,[1] prep.w.dat.only, | *in.* |
| ἔχω | *I have.* |
| ἡ ἥβη, -ης | *youth* (**Hebe**, goddess of youth). |
| ἡ θέᾱ, -ᾱς | *sight, show* (**thea**-tre). |
| ἡ κεφαλή, -ῆς | *head* (**cephal**-ic). |
| πάλιν, adv., | *again, back* (**palin**-ode). |
| περί, prep. w. gen., | *about, concerning.* |
| τί, pron., | *what?* |
| ἡ ᾠδή, -ῆς | *song*, **ode**. |
| ἡ ὥρᾱ, -ᾱς | *season, appointed time* (**hour**). |

## 30. *Exercises.*

I. Translate into English.

1. Τῆς ᾠδῆς.[2] 2. ἐν τῇ γῇ. 3. ταῖς βοτάναις τῆς γῆς. 4. τὴν βοτάνην ἔχω. 5. κεφαλὴν ἔχω. 6. τί[3] γράφω;[4] 7. τί γράφω περὶ τῶν βοτανῶν; 8. περὶ τῆς γῆς γράφω (**ge-o-graph-y**). 9. περὶ τῶν ὡρῶν γράφω (**hor-o-graph-y**). 10. ἐν τῇ ἥβῃ τῆς γῆς.

II. Translate into Greek.

1. In the prime of youth. 2. I write songs in the season of youth. 3. I write about the season of the herbs. 4. I write the song again (**palin-ode**). 5. What have I in my (Greek idiom *in the*) head

---

[1] Proclitic: see 19.

[2] Unless other directions are given, the cases may be translated as in Latin.

[3] Τί never changes its acute accent to the grave.

[4] The mark of interrogation in Greek is like our semicolon.

(**en-cephal-on**)? 6. I write an ode about the show.

### 31. *Notes on Derivatives.*[1]

1. Hints have been given as to a few English derivatives from words in the above vocabulary. For instance, **acme** comes to us with only the change of *κ* to *c* (see **14**, *b*), and its meaning is about the same as that of *ἀκμή*.

2. **Botan-ist** and **botan-ic** remind one at once of **botan-y**, and usually we need not stop to mention more than one member of a family in which the family resemblance is so plain. We shall see later that the endings **-ic** and **-ist** are themselves of Greek origin, **-ic** making adjectives and **-ist** making nouns

[1] The entire class should have ready access to at least one unabridged English dictionary, as the Imperial, Webster's or Worcester's. Before leaving a chapter all English derivatives — the words partly or wholly in **full-face** type — should be looked up, and the connection between their present meanings and the Greek originals clearly understood. In many cases this connection is explained in this book; but often it is only hinted at and left to be brought out in class. This course has been followed because a little independent work on the part of the scholar, *constantly directed and aided by suggestions and questions from the teacher*, is the best possible method of arousing interest and fixing indelibly in the pupil's mind just those facts which it is the object of this book to teach. To repeat, then, constant use of the dictionary, with constant help and questioning on the part of the teacher, must on no account be neglected.

With some classes it may be thought best to omit, until review, a few derivatives whose connection with their primitives is not easily made clear.

that denote persons (see **78**, 11, and **86**, 11). We shall also find that often, as in **botan-y**, the final vowel of a Greek stem is dropped off, for ease of pronunciation, in derivatives or compounds.

3. **Ge-**, meaning *earth* or *land*, appears in several words, such as **ge-o-logy** (see **50**, II., 5), **ge-o-metry** (see **57**, 4), **apo-gee** (see **57**, 1). The *-o-* in **ge-o-graphy, geology, horography**, seems to have no business there; yet we shall find that the same syllable has been put between the two parts of a large number of compounds, in which it has no more meaning than a hyphen. (See **51**, 1.)

4. **Graph-ite** is a substance used in pencils for *writing*, the syllable **-ite** being our remnant of an ending which denotes merely a vague connection. (Compare **dynam-ite, 94.**) **Graph-ic**, in some of its uses, goes back to another meaning of γράφω, namely, *draw* or *paint*. We shall meet the syllable **-graph-** frequently. For **-gram**, see **91**, 4.

5. **En-cephal-on**, a more learned and scientific name for *brain*, shows the change of κ to *c*, and shows also the form **cephal-** which κεφαλή takes in several scientific words, such as **cephal-ic**, *pertaining to the head*, **a-cephal-ous** (see **60**, 3, *b*), *headless*, **cephal-algia** (see **110**, 2), *headache*.

6. Πάλιν appears in **palin-drome** (see **51**, 3), **palingenesis** (see **96**, 3), and **palim-psest**. In **palim-psest** (παλίμ-ψηστον) the *m* takes the place of *n* for ease of pronunciation before a *p*-sound; the second part is from a verb, ψάω, meaning *to rub*. Parchment was costly, and hence was often used a second

time, the old writing being *rubbed off again;* but this process still left faint traces of the older writing, and some very valuable ancient books have been recovered from palimpsests.

7. Several rather common words contain *ᾠδή* as one element; such are **mel-ody** (see **100**, 8), **par-ody** (see **46**, 5), **pros-ody**, and **rhaps-ody**; and also, with a change which obscures the form of *ᾠδή*, **trag-edy** (*τραγῳδία*, Latin *tragoedia*), and **com-edy** (*κωμῳδία*, Latin *comoedia*). The significance of the first part of **rhaps-ody**, **trag-edy**, and **com-edy** is uncertain.

8. From *ὥρᾱ* was taken the Latin *hora;* and from *hora*, through a French form, is derived the English **hour**. Then directly from Greek we have (with the inserted hyphen-like *-o-*) **hor-o-loge** (see **51**, 5, *a*), **hor-o-scope** (see **74**, 9), **hor-o-meter** (see **57**, 4).

## IV. Ω-Verbs: Present Indicative and Infinitive Active.

**32.** *Present Indicative Active.*

| | | | |
|---|---|---|---|
| Sing. | 1 | *γράφω* | *I write* |
| | 2 | *γράφεις* | *you write* |
| | 3 | *γράφει* | *he (she, it) writes* |
| Dual | 2 | *γράφετον* | *you (two) write* |
| | 3 | *γράφετον* | *they (two) write* |
| Plu. | 1 | *γράφομεν* | *we write* |
| | 2 | *γράφετε* | *you write* |
| | 3 | *γράφουσι* | *they write* |

*Present Infinitive Active.*

*γράφειν to write*

33. Most Greek verbs are conjugated in the present tense like γράφω, and are called, from the ending of the first form, ω-verbs. Besides the singular and plural they have a second and third person dual, but no first person dual.

*a.* The accent of the verb, with but few exceptions, stands *as far from the end of the word as possible;* that is, on the *penult*, if the ultima has a long vowel or diphthong, otherwise on the *antepenult*, if there is an antepenult.

## 34. *Vocabulary.*

| | |
|---|---|
| ἀκούω | *hear* (**acou-stic**). |
| εὖ, adv., | *well* (**eu**-phony). |
| ἡ ἱστορίᾱ, -ᾱς | **history, story.** |
| μανθάνω (root μαθ) | *learn* (**math-ematics**). |
| ἡ μηχανή, -ῆς | **machine** (**mechanic**). |
| οὐ, οὐκ, οὐχ,[1] adv., | *not.* |
| ἡ σχολή, -ῆς | (1) *leisure*, (2) **school.** |
| σχολάζω (fr. σχολή) | *have leisure.* |
| τῆλε, adv., | *at a distance, far* (**tele**-phone). |
| ἡ φωνή, -ῆς | *sound, voice* (tele-**phone**). |
| φωνέω (fr. φωνή) | *sound* (**phon**-ograph). |
| ἡ χείρ | *hand* (**chir**-ography). |

## 35. *Exercises.*

I. Translate into English.

1. Τῇ μηχανῇ[2] τῆλε τὴν φωνὴν (**tele-phone**)

[1] Proclitic (see 19). The form οὐ is used before a *consonant*, οὐκ before a *smooth breathing*, οὐχ before a *rough breathing*.

[2] Translate, *By means of*, etc. The dative is used in Greek, like the Latin ablative, to denote *means* or *cause*.

ἀκούομεν. 2. ἡ μηχανὴ τὰς φωνὰς γράφει (**phono-graph**). 3. ἐν τῇ σχολῇ ἡ χεὶρ γράφειν (**chir-o-graphy**) μανθάνει. 4. οὐ σχολάζεις ἐν τῇ σχολῇ; 5. ἡ ᾠδὴ εὖ φωνέει (**eu-phony**). 6. οὐ σχολάζομεν ἀκούειν τὴν ἱστορίᾱν. 7. τί μανθάνετε περὶ τῆς γῆς; 8. αἱ ᾠδαὶ οὐκ εὖ φωνέουσι.

II. Translate into Greek.

1. The machine writes at-a-distance (**tele-graph**). 2. They have-leisure in youth. 3. What are you writing? 4. What do you hear? 5. They are writing the history (**histori-o-graph-er**) of the machines. 6. They have herbs. 7. We are writing the sounds (**phon-o-graphy**). 8. We hear songs in the season of the herbs. 9. Are you learning the song again?

## 36. *Notes on Derivatives.*

1. **Acoustic**, *pertaining to hearing*, is a clipped form of ἀκουστικός, an adjective with an ending which we shall meet frequently. The addition of an *-s* gives the noun **acoustics**, *the science of sounds*, as *heard*.

2. The adverb εὖ appears in the form **eu-**, with the force of *well*, *easy*, *good*, in a considerable number of words besides **eu-phony**. (See **51**, 5, *a*; **60**, 1.)

3. **Story** is merely a corrupted form of **history**, but has come to have a slightly different meaning. We speak of such forms as *corrupted* (literally *spoiled*), because at first the change was simply a

mistake, or blunder, due to carelessness or ignorance; but after a while the new form became common, accepted by every one, and general good usage makes a word entirely respectable and correct. These slight changes of form, followed often by a variation of meaning, are no small part of the growth and development of a language, and the process is all the time going on.

4. Μηχανή also is represented by two different forms. First it became in Latin *machĭna;* this became **machine** in French, from which the word was taken into English. Then more directly from Greek we have **mechan-ic** (μηχανικός), **mechan-ism,** with various derivatives and compounds.

5. A special meaning of σχολή was *leisure devoted to study;* this gave the Latin *schola,* from which we get **schol-ar** (Latin *scholāris*) and the corrupted form **school.** **Scholastic** (σχολαστικός), is from σχολάζω. Again, from σχολή is derived (with a changed but clearly related meaning) σχόλιον *an explanation, comment,* **scholium.** **Scholium** has the Latinized ending, *-um* for *-ον.* Finally, from σχόλιον is derived **scholiast** (σχολιαστής), *a commentator,* especially one of those otherwise unknown commentators whose explanations are found on the margins of old Greek and Latin manuscripts.

6. **Phonetics** (from φωνή) is *the science of spoken sounds,* or the sounds of the human *voice,* and is thus to be distinguished from **acoustics** (see **36,** 1). **Phonetic** (φωνητικός), is the corresponding adjective.

## V. A-Declension: Second Class of Feminines.

**37.**

| | | ἡ (σφαιρᾱ-) | ἡ (γλωσσᾱ-) | ἡ (δἰαιτᾱ-) |
|---|---|---|---|---|
| | | *ball* | *tongue* | *mode of life* |
| Sing. | Nom. | ἡ σφαῖρα | γλῶσσα | δίαιτα |
| | Gen. | τῆς σφαίρᾱς | γλώσσης | διαίτης |
| | Dat. | τῇ σφαίρᾳ | γλώσσῃ | διαίτῃ |
| | Acc. | τὴν σφαῖρα-ν | γλῶσσα-ν | δίαιτα-ν |
| | Voc. | ὦ σφαῖρα | γλῶσσα | δίαιτα |
| Dual | N.A.V. | τὼ σφαίρᾱ | γλώσσᾱ | διαίτᾱ |
| | G. D. | τοῖν σφαίραιν | γλώσσαιν | διαίταιν |
| Plu. | Nom. | αἱ σφαῖραι | γλῶσσαι | δίαιται |
| | Gen. | τῶν σφαιρῶν | γλωσσῶν | διαιτῶν |
| | Dat. | ταῖς σφαίραις | γλώσσαις | διαίταις |
| | Acc. | τὰς σφαίρᾱς | γλώσσᾱς | διαίτᾱς |
| | Voc. | ὦ σφαῖραι | γλῶσσαι | δίαιται |

**38.** *The Second Class of Feminines* of the *a*-declension shorten long *ᾱ* of the stem to short *a* in the *nominative*, *accusative*, and *vocative singular only*. In *all other respects* these nouns are like those of the First Class (see **22**, **23**, **24**, *a*, **25–28**).

*a.* In all the nouns of this class the accent is *recessive*, that is, stands as far from the end as the general rules of accent allow.

**39.** *Vocabulary.*

| | |
|---|---|
| ἡ γλῶσσα (or γλῶττα), -ης | (1) *tongue*, (2) *language* (**glossa**-ry). |
| ἡ δίαιτα, -ης | *mode of life* (**diet**). |
| ἡ μοῦσα, -ης | **Muse**. |
| ἡ μουσική, -ῆς | **music**. |

| | |
|---|---|
| ποιέω | *make* (**poet**). |
| ἡ σφαῖρα, -ᾱς | *ball*, **sphere**. |
| ἡ ὑγίεια, -ᾱς | *health, good health* (**Hygeia**). |
| ἡ χίμαιρα, -ᾱς | *she-goat* (**chimaera**). |

## 40. *Exercises.*

### I. Translate into English.

1. Ἔχουσι σφαῖραν. 2. ἡ χίμαιρα τὴν μουσικὴν ἀκούει. 3. αἱ μοῦσαι μουσικὴν ποιέουσι. 4. τί ἐστι(ν)[1] (*is*) ἡ δίαιτα τῆς χιμαίρᾱς; 5. ἡ γῆ ἐστι σφαῖρα. 6. αἱ μοῦσαι οὐ μανθάνουσι τὰς τῆς χιμαίρᾱς ᾠδάς, οὐδὲ (*nor*) αἱ χίμαιραι τὰς τῶν μουσῶν ᾠδάς. 7. ὑγίειαν ἔχομεν ἐν ἥβῃ.

### II. Translate into Greek.

1. The she-goat by her (Greek idiom *by the;* compare **35**, I., 1) mode-of-life has good-health. 2. We are learning about the mode-of-life of the muses. 3. We hear the language of the muse. 4. They are writing music. 5. The language sounds well. 6. He is making a ball. 7. Do you hear the music of the spheres?

## 41. *Notes on Derivatives.*

1. Γλῶττα appears, in the sense of *language*, in **poly-glot** (**poly-** means *many;* see **91**, 12). In later Greek γλῶσσα came to mean an *obsolete* or *foreign*

[1] After ἐστι and also after any word ending in -σι, ν is often added, whether the next word begins with a vowel or with a consonant. This is called ν *movable.*

*word*, requiring explanation, and then an *explanation* given for such a word. In this sense we have the form **gloss**, and the derivative **glossary.** The name γλωττίς, from γλῶττα, was given (probably from the resemblance in shape) to the mouthpiece of a musical instrument like our clarinet; and Greek physicians applied the same term to the narrow upper end of the windpipe or **larynx** (see **76**); the latter is the meaning of **glottis.**

2. The **muses** were goddesses of literature and the arts, and everything over which they presided was included under μουσική. Later, μουσική was restricted to the art of **music**, as we understand that term.

3. **Hemi-sphere** has for its first part ἡμι-, a Greek prefix meaning *half*, related to the Latin prefix *semi-*, and never used as a separate word. **Hemi-** forms part of many English scientific terms. In **sphere** and its derivatives, *ae*, the Latin equivalent of *αι*, has been replaced with *e*. The change was made because the letter *e* represents more simply the sound which was given to *ae* in the English pronunciation of Latin. So in **diet** from δίαιτα, and in **chimera.**

4. Ὑγίεια was personified as a goddess of health, **Hygeia**, the English word representing the later shortened Greek form. From the same word we have **hygiene** and **hygienic.**

5. The **chimaera** was a fabulous fire-spouting monster, with a *goat's* body, a lion's head, and a serpent's tail. Hence the word is often used for

any imaginary object of fear. It is usually spelled **chimera**, *e* taking the place of *ae*, as in **sphere** and **diet**. The adjective **chimerical** often does not imply fear, but only that the thing is fanciful and improbable or impossible.

## VI. A-DECLENSION: MASCULINES.

**42.**

| | | ὁ (κριτᾱ-) | | ὁ (βορέᾱ-) | ὁ (πολῑτᾱ-) |
|---|---|---|---|---|---|
| | | | *judge* | *north-wind* | *citizen* |
| Sing. | Nom. | ὁ | κριτή-ς | βορέᾱ-ς | πολίτη-ς |
| | Gen. | τοῦ | κριτοῦ | βορέου | πολίτου |
| | Dat. | τῷ | κριτῇ | βορέᾳ | πολίτῃ |
| | Acc. | τὸν | κριτή-ν | βορέᾱ-ν | πολίτη-ν |
| | Voc. | ὦ | κριτά | βορέᾱ | πολῖτα |
| Dual | N.A.V. | τὼ | κριτά | | πολίτᾱ |
| | G. D. | τοῖν | κριταῖν | | πολίταιν |
| Plu. | Nom. | οἱ | κριταί | | πολῖται |
| | Gen. | τῶν | κριτῶν | | πολῑτῶν |
| | Dat. | τοῖς | κριταῖς | | πολίταις |
| | Acc. | τοὺς | κριτάς | | πολίτᾱς |
| | Voc. | ὦ | κριταί | | πολῖται |

**43.** Masculines of the *a*-declension are like the feminines, except in the following particulars:

*a*. They take the case-ending -ς in the *nominative singular*.

*b*. The *genitive singular* ends in *-ου*.

*c*. Nouns in *-της* have in the *vocative singular -τᾰ*.

## 44. *Vocabulary.*

| | |
|---|---|
| *βάλλω* | *throw.* |
| ὁ *βορέᾱς, -ου* | *north-wind* (**Boreas**). |
| ὁ *δεσπότης, -ου*[1] | *master, owner of slaves* (**despot**). |
| *κρίνω* | *judge.* |
| ὁ *κριτής, -οῦ* | *judge* (**critic**). |
| *παρά*, prep. w. dat., | *at the side of, beside* (**para-***graph*). |
| *παρα-βάλλω* | *compare* (literally, *throw beside*). |
| ὁ *ποιητής, -οῦ* | **poet** (literally, *maker*, from *ποιέω*). |
| ἡ *παρα-βολή, -ης* | *comparison, illustration*, **parable.** |
| ὁ *πολίτης, -ου* | *citizen* (**polit-ics**). |
| *ὑπέρ*, prep. w. acc., | *beyond* (**hyper-***critical*). |
| *ὑπερ-βάλλω* | *outdo, excel* (literally, *throw beyond*). |
| ἡ *ὑπερ-βολή, -ῆς* | *excess, extravagance* (literally, *over-shooting*), **hyperbole.** |

## 45. *Exercises.*

### I. Translate into English.

1. Ἡ *χεὶρ τοῦ πολίτου βάλλει τὴν σφαῖραν.* 2. *παρὰ τῇ ᾠδῇ γράφομεν* (**para-graph**) *μουσικήν.* 3. ὁ *δεσπότης οὐ σχολάζει βάλλειν τὴν σφαῖραν.* 4. *τὴν γῆν σφαίρᾳ παραβάλλομεν.* 5. *ὦ δέσποτα, οὐκ ἀκούεις τὴν τοῦ κριτοῦ φωνήν;* 6. *οἱ πολῖται οὐκ ἀκούουσι τὴν παραβολήν.* 7. *τὼ κριτὰ γράφετον περὶ τῆς τῶν πολῑτῶν ὑπερβολῆς.* 8. *τί ὑπὲρ τὸν βορέᾱν* (**hyper-borean**) *ἐστί* (*is*, Latin *est*);

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[1] **Δεσπότης** draws the accent back in the vocative singular: **δέσποτα.**

II. Translate into Greek.

1. The citizens are throwing ball again. 2. The master compares the head of the poet to a ball. 3. Have we a master? 4. Citizens, you hear the voice of the judges. 5. We do not judge the citizens. 6. They throw the ball beyond the master. 7. We are comparing the judges. 8. Citizen, you are learning the language of the poets.

### 46. *Notes on Derivatives.*

1. From the root of *κρῑ́νω* and *κριτής* is derived the adjective *κριτικός capable of judging*, which gives us **critic, critical, criticise, criticism**; also *κριτήριον* **criterion**, and *κρίσις judgment, trial*, which gives us **crisis**.

2. From *πολῑ́της* we have not only **politics, political, politic**; but also (through *πολῑτείᾱ, -ᾱς administration, form of government*) **polity, policy**, and the still farther shortened **police**.

3. The derivatives of *βάλλω* show the original form of the root with one λ, and often with *α* changed to *ο*, as in *παραβολή* and *ὑπερβολή*. In **parable** the *ο*, even, has been dropped, but the adjective **parabolical** is nearer to the Greek form. Another compound of *βάλλω* is *δια-βάλλω slander*, in which the force of the separate parts is not very clear. From *δια-βάλλω* come *διαβολή slander* and *διάβολος slanderer*. This latter was used especially as a title of Satan, and has been corrupted into **devil**; but, as with **parabolical**, the

adjective **diabolical** was taken more directly from the Greek form.

4. **Poet, poetry,** and **poesy** come to us through the Latin forms *poēta* and *poēsis*, which have lost the *ι* of the original Greek form. In Greek itself, however, *ποιέω* and its derivatives were often written and pronounced *ποέω*, etc., without *ι*.

5. In a **par-ody** (*παρῳδία*, from *παρά* and *ᾠδή*; see **29** and **31**, 7) the words of some writing are altered just enough to give them a laughable turn, while they still remind one of the original. Thus in reading the **parody** one seems to hear the original, usually a poem, sounding *beside* it. **Paragraph** was used at first to denote a mark or note *written beside* the page, in the margin. Now it denotes especially the sign ¶, used to denote a break in the composition, and the beginning of a new line farther than usual from the margin; and, finally, the word stands for a *section* or *division* thus begun. **Para-** is an element in many scientific words.

6. The preposition *ὑπέρ* has the meaning *beyond* in a few English derivatives; thus **hyper-borean,** literally *beyond the north-wind*, and so *in the extreme north.* Secondly, in a number of derivatives the element **hyper-** denotes an *extreme degree*, or *too much*, of something, as in **hyper-critical.** (Compare with this the related Latin word *super-*, as in *super-natural*, *super-sensitive.*)

## VII. O-Declension: Masculines and Feminines.

| 47. | | ὁ (ἀνθρωπο-) *man* | ὁ (μῡθο-) *tale* | ἡ (ὁδο-) *road* |
|---|---|---|---|---|
| Sing. | Nom. | ἄνθρωπο-ς | μῦθο-ς | ὁδό-ς |
| | Gen. | ἀνθρώπου | μύθου | ὁδοῦ |
| | Dat. | ἀνθρώπῳ | μύθῳ | ὁδῷ |
| | Acc. | ἄνθρωπο-ν | μῦθο-ν | ὁδό-ν |
| | Voc. | ἄνθρωπε | μῦθε | ὁδέ |
| Dual | N. A. V. | ἀνθρώπω | μύθω | ὁδώ |
| | G. D. | ἀνθρώποιν | μύθοιν | ὁδοῖν |
| Plu. | N. V. | ἄνθρωποι | μῦθοι | ὁδοί |
| | Gen. | ἀνθρώπων | μύθων | ὁδῶν |
| | Dat. | ἀνθρώποις | μύθοις | ὁδοῖς |
| | Acc. | ἀνθρώπους | μύθους | ὁδούς |

**48.** All stems of the second declension end in **o**. Masculines and feminines[1] are declined alike.

*a.* The rules for the *accent* of nouns, given in **25–27**, apply to all declensions.

### 49. *Vocabulary.*

| | |
|---|---|
| ὁ ἄνθρωπος, -ου | *man* (**anthropo**-logy). |
| ὁ βίος, -ου | *life* (**bio**-graphy). |
| γιγνώσκω | *perceive, learn to know* (**Gno-stic**). |
| ἀνα-γιγνώσκω | *read* (originally *know again, re-cognize*). |
| ὁ δρόμος, -ου | *a running, race* (palin-**drome**). |

[1] The number of feminine -o- stems is not large, and only one, ὁδός, is used in *The Greek in English*.

| | |
|---|---|
| καί | *and.* |
| ὁ κόσμος, -ου | (1) *order*, (2) *ornament*, (3) *the universe, world* (**cosmos**). |
| κοσμέω | *adorn* (**cosmetic**). |
| λέγω | *speak, tell.* |
| ὁ λόγος, -ου (fr. λέγω) | (1) *word*, (2) *talk, discourse*, (3) *account, description* (anthropo-**logy**). |
| ὁ μῦθος, -ου | *tale, legend*, **myth.** |
| ἡ ὁδός, -οῦ | *road, way* (**odo**-meter; see **meter, 54**). |
| ὁράω | *see* (cosm-**orama**). |
| ὁ φίλος, -ου | *friend* (**phil**-anthropy). |
| ὁ χρόνος, -ου | *time* (**chrono**-logy). |
| ἡ ψῡχή, -ῆς | *soul* (**Psyche**). |

## 50. *Exercises.*

### I. Translate into English.

1. Οἱ ποιηταὶ ᾠδὰς ποιέουσι. 2. τὸν βίον τοῦ κριτοῦ γράφομεν (**bio-graphy**). 3. φίλος γράφει τῶν φωνῶν λόγον (**phon-o-logy**) καὶ τῶν μύθων λόγον (**mytho-logy**). 4. φίλος ἀνθρώπων (**phil-anthrop-ist**) ἱστορίᾱν γράφει. 5. ἡ γλῶσσα τοῦ κριτοῦ εὖ λέγει. 6. ἀναγιγνώσκομεν τῆς ψῡχῆς λόγον (**psych-o-logy**). 7. ὁ πολίτης οὐ γιγνώσκει τὸν χρόνον. 8. ὁράετε τὸν δρόμον ἐν τῇ ὁδῷ; 9. τοὺς μύθους τῶν ποιητῶν ἀναγιγνώσκετε ἐν τῇ σχολῇ. 10. ἔχει ὁ κόσμος (3d meaning) ψῡχήν;[1] 11. εὖ λέγει περὶ τοῦ (say *his*) φίλου.

[1] Certain ancient thinkers believed that it has.

II. Translate into Greek.

1. A citizen of the world (**cosmo-polite**) is reading an account of the times (**chrono-logy**). 2. The poets speak and we hear. 3. They are reading the tale of the chimera. 4. We hear the words of friends. 5. They read an account of life (**bio-logy**) and an account of the earth (**ge-o-logy**; see **31**, 3). 6. The poet is making an ode about the soul. 7. The poets adorn the legends and write **poems** (*ποιήματα*). 8. The life adorns the man. 9. Do you see a man beside the road? 10. He is speaking about the race of a man and a she-goat.

## 51. *Notes on Derivatives.*

1. In **bio-graphy, bio-logy, cosmo-polite,** and **chrono-logy,** it is plain that the letter *o-* at the end of the first part of the compound belongs to the stem of that part, — *βιο-, κοσμο-, χρονο-*. The number of compounds in which the first member was an *o*-stem was very large, so large that the *o-* came to be carelessly regarded as a mere device for connecting the two parts of any compound. Hence the *-o-* was often inserted in other cases, where it is only a sort of spoken hyphen, connecting the two members, although the first member may have ended originally in *a-* or a consonant. (See **31**, 3.)

2. The root of *γιγνώσκω* is *γνο-* or *γνω-*, related to our word *know*, in which the *k* was formerly pronounced. From this root was formed *γνωστικός*

"*knowing*," whence our word **Gnostic**. An ancient religious sect were called **Gnostics**, because they claimed to be particularly "*knowing*" on certain subjects. (For **agnostic** see **60**, 3, *b*.) **Gnome** is also a derivative of γιγνώσκω; certain imaginary beings were so called because they were supposed to *know* where mineral treasures were hidden in the earth.

3. Δρόμος appears in **palin-drome** (see **31**, 6), and **dromedary**, which comes to us through a late Latin form *dromedarius*, *-edarius* being a combination of derivative endings.

4. Κόσμος appears in English in two meanings, which at first sight seem not very closely connected. First, from the meaning *ornament*, we get, through κοσμέω and κοσμητικός, the word **cosmetic**. Secondly, the visible universe was called κόσμος, as being an *orderly*, *well-arranged system*; and in this sense we have **cosmos**, from which **cosmic** and **cosmical** naturally follow. In **cosmo-polite**, **cosmo-politan** the first part, instead of including the entire universe, is restricted to the various countries of the earth. So in **cosm-orama**, of which the second part is from ὁράω.

5. *a*. The syllable **-log-**, representing λόγος in the sense of *discourse*, *account*, *description*, appears in many names of sciences, like those in the Exercises. In fact this element, preceded by an *-o-*, is so familiar that there has even been formed from it the separate word **ology**, used most often in the plural as a rather humorous name for *the sciences*.

**Eu-logy** (see **36**, 2) is *good talk*, *a speaking well*, about one; that is, praise. **Eu-logium** is a longer form of the same word; **eu-logize** is the corresponding verb. A **pro-logue** (*πρό before*, Latin *pro*) is something *spoken before*, as an introduction to a poem or play. (Compare **epilogue**, **68**, 6.) A **horo-loge** (*ὥρᾱ*, see **31**, 8) is an instrument which *tells the time*. Further, λόγος signifies that power of the mind which is exhibited in speech, namely, *reason*. From λόγος in this sense we have **logic** (λογική), *the science of reasoning*.

*b*. The preposition *ἀνά*, *up* or *along*, has taken on a variety of meanings, the connection of which is not so plain as might be wished. Like Latin *re-* (seen in *re-pel*, *re-novate*, *re-new*) it signifies *back* and *again*. Thus from *ἀνα-γράφω write back* or *again*, we have **ana-gram**, a word or phrase formed by *re-writing* in a different order, or *transposing*, the letters of another word or phrase. So **anachron-ism** is a *transposition* or *confusion* of the *time* (*χρόνος*) of events. In *ἀνα-γιγώνσκω* the preposition has the force of *again*, and likewise in **ana-baptist**, one who holds that those baptized in infancy should be *re-baptized* when older (*βαπτίζω* **baptize**). Then in two or three phrases *ἀνά* was used in the sense of *according to;* one of these was *ἀνὰ λόγον*, in which λόγος also has a highly specialized sense, that of *reckoning* or *ratio*. From this phrase was formed the adjective *ἀνάλογος* **analogous**, applied to things which are to each other *according to a certain ratio*, or which are *alike in their rela-*

*tions* or *circumstances*. The neuter form *ἀνάλογον* gives us **analogon** or **analogue**, an analogous *word* or *thing;* **analogy** (*ἀναλογία*) is the *relation* between analogous things.

The prefix **ana-** is found in many scientific terms, and should not be confused with negative **an-**, for which see **60**, 3, *b*.

*c*. The preposition *κατά down* is also much used in composition with meaning more or less changed. Thus *κατά-λογος a telling down*, as it were, that is *list*, **cata-logue**; **cata-comb** (*κύμβη, -ης, something hollow*), *underground* passages where the dead were deposited.

6. **Philo-**, **phil-**, and **-phile** are the representatives of *φίλος*, as in **phil-anthropy**, *love of mankind*, **phil-harmonic** (*ἁρμονία* **harmony**), **philter** (*φίλτρον love-charm*, or *means of producing love*), **philo-Turkish**, Turco-**phile**, Slavo-**phile**, **phil-hellenic** (*Ἕλλην a Greek*), and others. **Philo-logy** is etymologically *fondness for words* or for *language;* hence *the study of words* or of *language*, or in a larger sense, the study of *literature* and all that is expressed in language.

7. *Χρόνος* gives us **chronic**, applied to diseases that have lasted a *long time*, and **chronicle**, *a narrative of events in the order of time*.

8. **Psychic** (*ψῡχικός*) is our adjective from *ψῡχή*. **Psych-o-logy** is the *science* which treats of the nature and powers of the soul.

## VIII. O-Declension: Neuters.

| 52. | | τὸ (μετρο-) *measure* | | τὸ (σκηπτρο-) *staff* |
|---|---|---|---|---|
| Sing. | Nom. | τὸ | μέτρο-ν | σκῆπτρο-ν |
| | Gen. | τοῦ | μέτρου | σκήπτρου |
| | Dat. | τῷ | μέτρῳ | σκήπτρῳ |
| | Acc. | τὸ | μέτρο-ν | σκῆπτρο-ν |
| | Voc. | ὦ | μέτρο-ν | σκῆπτρο-ν |
| Dual | N. A. V. | τὼ | μέτρω | σκήπτρω |
| | G. D. | τοῖν | μέτροιν | σκήπτροιν |
| Plu. | Nom. | τὰ | μέτρα | σκῆπτρα |
| | Gen. | τῶν | μέτρων | σκήπτρων |
| | Dat. | τοῖς | μέτροις | σκήπτροις |
| | Acc. | τὰ | μέτρα | σκῆπτρα |
| | Voc. | ὦ | μέτρα | σκῆπτρα |

**53.** Neuters of this declension differs from masculines only in the *nominative*, *accusative*, and *vocative*, *singular* and *plural*. In the singular these cases take the case-ending *-ν*: in the plural they change the stem-vowel *-ο* to *-α*. (Compare Latin *metrum*, *metrā*.)

### 54. *Vocabulary.*

ἀπό, prep. w. gen. only, *from*, *away from* (**apo**-logy).
τὸ δένδρον, -ου *tree* (rhodo-**dendron**).
διά, prep. w. gen., *through* (**dia**-meter).
ἐκ, ἐξ,[1] prep. w. gen. only, *out of*, *from* (Latin *ex*).

[1] Proclitic (see 19); ἐκ is used before a consonant, ἐξ before a vowel.

| | |
|---|---|
| τὸ ἔργον, -ου | *work* (en-**erg**-y) |
| ἐστι(ν)[1] | *he* (*she*, *it*) *is*. |
| εἰσι(ν)[1] | *they are*. |
| ὁ ἥλιος, -ου | *sun* (**helio**-trope). |
| τὸ θέᾱτρον, -ου | **theatre** (*place of seeing*, θέᾱ). |
| τὸ θερμόν, -οῦ | *heat* (**therm**-al). |
| τὸ μέτρον, -ου | *measure* (**meter**, **metr**-ic). |
| τὸ ὄργανον, -ου (related to ἔργον) | *instrument* (**organ**). |
| περί, prep. w. gen., w. acc., | *about*, *concerning*. *around* (**peri**-meter). |
| τὸ ῥόδον, -ου | *rose* (**rhodo**-dendron). |
| τὸ σκῆπτρον, -ου | *staff*, **sceptre**. |
| τρέπω | *turn*. |
| ὁ τρόπος, -ου (fr. τρέπω), | *a turn* (**trope**). |

55. The verb-forms ἐστι and εἰσι, with a few other words, are *enclitics* (from ἐν and κλίνω *lean*); that is, they usually have no accent of their own, but *lean on* the preceding word. As to accents in this connection we have the following rules:

*a*. The word before an enclitic, (1) If it has the *acute* on the *ultima*, does *not* change the acute to the grave: ποιητής ἐστι. (2) If it has the *circumflex* on the *penult*, or the *acute* on the *antepenult*, it takes also an *acute* on the *ultima*: σφαῖρά ἐστι, ὄργανόν ἐστι.

*b*. An enclitic of *two syllables* takes an *acute* on the *ultima*, if the *preceding* word has an *acute* on the *penult*: ῥόδον ἐστί.

## 56. *Exercises.*

### I. Translate into English.

1. Ὁ ἄνθρωπος ἔχει ῥόδα ἀπὸ δένδρου (**rhodo**-

[1] See 40, I., 4, with note.

**dendron**). 2. ὁ ἐν τῷ θεάτρῳ[1] ἄνθρωπος ἔχει σκῆπτρον. 3. τί ἐστι τὸ μέτρον τῆς ὁδοῦ διὰ (**dia-meter**) τοῦ ἡλίου καὶ τὸ μέτρον τῆς ὁδοῦ περὶ (**peri-od**) τὸν ἥλιον (**peri-helion**); 4. ἐκ τοῦ ὀργάνου γιγνώσκομεν τὸ τοῦ θερμοῦ μέτρον (**thermo-meter**). 5. ὁ κριτὴς τρέπει τὴν (say *his*) κεφαλὴν ἀπὸ τοῦ ἡλίου. 6. ἐκ τοῦ βίου τὴν ψῡχὴν ἀνθρώπου γιγνώσκομεν. 7. τοὺς τρόπους τῆς ὁδοῦ οὐχ ὁράετε. 8. οἱ ποιηταί εἰσι φίλοι. 9. οἱ φίλοι εἰσὶ ποιηταί. 10. οὐ τῆλε ἀπὸ τοῦ θεάτρου δένδρον ἐστί. 11. οἱ φίλοι κοσμέουσι ῥόδοις τὴν τοῦ ποιητοῦ κεφαλήν. 12. τί ποιέει τὸ θερμόν;

II. Translate into Greek.

1. You do not perceive the measure of the time (**chrono-meter**). 2. We see roses in the theatres. 3. The man makes a road around the earth (**peri-gee**). 4. The earth is far from the sun (**aph-elion**[2]). 5. In work (**energy**), not in talk, is the way of the soul's health. 6. [There] is a tree beside the road. 7. On the tree is a rose. 8. The sun makes the rose. 9. I see the **helio-trope** (*τὸ ἡλιο-τρόπιον*) and the roses. 10. What is the measure of the staff? 11. The sun adorns the earth with roses. 12. The heat of the sun turns back the citizen from the road.

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[1] Such a phrase standing between the article and its noun modifies the noun.

[2] Before the rough breathing *ἀπό* may lose its final vowel, and then takes the form *ἀφ'*.

### 57. *Notes on Derivatives.*

1. **Apology** (*ἀπο-λογίᾱ*, from *ἀπό* and *λόγος*) is literally a *talking off*, with which are connected **apologize** and **apologetic**. **Apo-logue**, though of the same derivation exactly, has a curiously different meaning. Usage often proves stronger than etymology in fixing the significance of words. **Apogee** has *γῆ* for its second part.

2. **Di-orama** is from *δι-οράω* (from *διά* and *ὁράω*) *to see through*. (Compare **cosmorama**, 51, 4, and **panorama**, 110, 11.)

3. **Exodus** (*ἔξ-οδος*) is from *ἐξ* and *ὁδός*, with Latinized ending *-us*. **Meth-od** (*μέθ-οδος*) also contains a fragment of *ὁδός*; the first part is the preposition *μετά*, which with the accusative means *after*. As *ἀπό* before the rough breathing becomes *ἀφ'*, so *μετά* becomes *μεθ'*. **Method**, then, is primarily a *way after*, or a *going after*, something; hence an *inquiry*, then the *systematic way* of making an inquiry or investigation.

4. The name **George** is our corruption of *Γεώργιος*, which goes back finally to an older form of *γῆ* and the root of *ἔργον*, and so means *earth-worker*, *tiller of the soil*. In forming the compound, a peculiar change of vowels has taken place. A similar change has taken place in **geo-metry** (*γεωμετρίᾱ*), *land-measuring;* for the Greek science of **geometry** was used originally for measuring land. For **hor-o-meter** (also containing *μέτρον*) compare 31, 8.

5. From *ἥλιος* come various scientific terms,

such as **heliacal**, *connected with the sun*, and **helio-meter**, originally an instrument for *measuring* the diameter of *the sun*.

6. Along with the **theatre** must be placed **amphi-theatre**. The preposition *ἀμφί around, about*, is related to Latin *ambo, both*. In composition it often means (1) *on both sides*, (2) *double*. The latter is the force of **amphi-** in **amphi-theatre**, and also in **amphi-bious** (*βίος*), having a *double life*, that is, in the water and in air.

7. The **tropic** is the apparent *turning*-place of the sun. **Trophy** is a corrupted form of *τρόπαιον*, related to *τρόπος*. At the place where the enemy *turned in flight* during a battle, the Greeks piled up, or fastened on a tree, part of the armor taken from the enemy. This remained as a memorial of victory. (For variation of *ε* of *τρέπω* to *ο* of *τρόπος* compare *βάλλω*, **46**, 3.)

## IX. ADDITIONAL A- AND O-STEMS.

### 58. *Vocabulary.*

| | |
|---|---|
| ὁ *ἄγγελος, -ου* | *messenger* (**angel**). |
| *ἀγγέλλω* | *report, announce.* |
| ὁ *ἀδελφός, -οῦ* | *brother* (**Adelphi**). |
| ὁ *αὐλός, -οῦ* | *pipe* (hydr-**aul-ic**). |
| *ἐπί*, prep. w. acc., | *to* (after verbs of motion). |
| ὁ *θεός, -οῦ*[1] | *a god, God* (**theo**-logy). |
| ὁ *ἵππος, -ου* | *horse* (**hippo**-drome). |

[1] The vocative singular of *θεός* is like the nominative. Compare Latin *deus*, vocative *deus*.

| | |
|---|---|
| ὁ κρύσταλλος, -ου | *ice* (**crystal**). |
| ὁ κύκλος, -ου | *circle* (**cycle, cyclone**). |
| ἡ μορφή, -ῆς | *form* (**morph**-ology). |
| τὸ μουσεῖον, -ου (fr. μοῦσα) | *house of the muses*, **museum.** |
| ὁ παράδεισος, -ου | *park* (**paradise**). |
| ὁ πόλεμος, -ου | *war* (**polemics**). |
| ὁ ποταμός, -οῦ | *river* (hippo-**potamus**). |
| στέλλω | *send.* |
| ἀπο-στέλλω | *send away.* |
| ὁ ἀπό-στολος, -ου | *envoy, ambassador* (**apostle**). |
| ἡ ἐπι-στολή, -ῆς | *letter* (**epistle**). |
| ἡ τέχνη, -ης | *art, skill* (**techn**-ology). |
| ὁ τόπος, -ου | *place* (**topo**-graphy). |
| τὸ ὕδωρ | *water* (**hydr**-aulics). |
| ὁ φόβος, -ου | *fear* (hydro-**phob-ia**). |

## 59. *Exercises.*

### I. Translate into English.

1. Τὸ ὕδωρ ῥεῖ (*flows*) διὰ τοῦ αὐλοῦ (**hydr-aulic, hydr-aulics**). 2. ὁράω τὸν ἵππον ἐν τῷ ποταμῷ (**hippo-potamus**). 3. οἱ ἀδελφοὶ φίλοι[1] (**Phil-adelphia**) εἰσί. 4. φίλος ἵππων (**Phil-ip**, Φίλιππος) περὶ τῶν τόπων γράφει (**topo-graphy**) τῶν[2] ἐν τῷ παραδείσῳ. 5. ὁ ποταμὸς ῥεῖ ἐν κύκλῳ (**en-cycl-ical**) περὶ τὸ μουσεῖον. 6. ὁ βορέᾱς ποιέει κρύσταλλον ἐν τοῖς

[1] The article is omitted with a predicate noun; thus we can often distinguish the subject from the predicate noun when they stand side by side, as here.

[2] The repetition of τῶν shows that ἐν τῷ παραδείσῳ belongs to τόπων.

ποταμοῖς. 7. ὁ ἄγγελος ὁράει τὴν τοῦ θεοῦ μορφήν. 8. οἱ θεοὶ στέλλουσι(ν) ἀγγέλους ἐπὶ ἀνθρώπους. 9. οἱ ἀδελφοὶ (**Adelphi**) μανθάνουσι(ν) ἀναγιγνώσκειν τὰς ἐπιστολὰς τῶν ἀποστόλων. 10. οἱ ἀπόστολοι ἐπιστολὴν γράφουσι τῷ κριτῇ. 11. ὁ φόβος τοῦ κρυστάλλου τρέπει με (*me*) ἀπὸ τοῦ τόπου. 12. οἱ θεοὶ ἔχουσι τὴν φωνὴν καὶ τὴν μορφὴν ἀνθρώπων (**anthropo-morphic**). 13. οἱ ἀπόστολοι ἀγγέλλουσι τοὺς τῶν ἀδελφῶν λόγους.

II. Translate into Greek.

1. The horses in the park are learning the art of war. 2. The messengers announce war. 3. He turns the horse in a circle around the park beyond the museum. 4. The water in the pipes is from the river. 5. The horses perceive the fear of the master. 6. We are reading an account of the arts (**techn-o-logy**). 7. Fear in war does not adorn the citizens. 8. You do not see the forms of the gods. 9. Have you letters from the brothers of the ambassador? 10. The arts adorn the life of men. 11. The letter reports the ambassador's words about war. 12. The heat of the sun sends-away ice from the rivers. 13. Do you see instruments of war in the museums? 14. The brothers perceive the skill of the citizens in war. 15. The ambassador's friend is in the messenger's place.

## 60. *Notes on Derivatives.*

1. As was said before (**36**, 2), the adverb **εὖ** often has in composition the meaning *good*. From

εὖ and ἄγγελος was formed the noun εὐ-αγγέλιον *good tidings*, which is also the meaning of our Saxon word *gospel*. In Latin this became *evangelium*, the sound of the combination of Greek letters εὐα- being best represented to the Roman ear by *eva-*, pronounced in the Roman way. *Evangelium* gave us **evangel, evangelical, evangelize**, etc., pronounced in our English way, which causes the first syllable to sound very different from the Greek εὖ.

2. **Philadelphia** is usually translated *brotherly love;* the verb φιλέω, from φίλος, is the common word signifying *to love*.

3. *a.* **Theology** is the science which treats of the nature of God, and his relation to his works. **Theist** and **theism** are formed from θεός, as *deist* and *deism* from Latin *deus*.

*b.* **A-theist** has for its first element the syllable ἀ- (which takes the form ἀν- before a vowel), called *alpha privative* (Latin *privo, to take away*). This syllable has the force of *not* which *in-* and *un-* have in such words as *in-active* and *un-known;* in fact ἀν- is the original form, related to our *negative in-* (from Latin) and *un-*, and might more fitly be called *negative ἀν-*. Accordingly **a-theist** means *not-theist*. So from μορφή we have **a-morphous**, literally *shape-less;* from ὕδωρ, **an-hydrous** ἄν-υδρος *water-less;* and from **gnostic** (see 51, 2), **a-gnostic**. Care is sometimes necessary in order to distinguish this **an-** followed by *-a-* from the preposition **ana-** (see 51, 5, *b*).

*c.* **Apo-theosis** is formed directly from *ἀπο-θεόω deify*, which goes back to *ἀπό* and *θεός*. **Theo-dore** (*Θεό-δωρος gift of God*) has for its second part *δῶρον, -ον, gift*. **Poly-theism** (see **91**, 12) is a belief in *many gods*.

4. **Hippo-drome**, from *ἵππος* and *δρόμος*, literally *horse-race*, is mostly used of a *place* for a horse-race.

5. In **bi-cycle**, the syllable *bi-* is a Latin prefix meaning *double*. (For **tricycle** see **82**, 8.)

6. **Morpheus** (from *μορφή*) was the god of dreams (literally the *shaper* or *fashioner*) and hence the god of sleep. From **Morpheus** in this latter sense we have **morphine**. In **meta-morphosis** (from *μεταμορφόω trans-form*) the preposition *μετά*, as is often the case, denotes a *change*. So also in **met-em-psychosis** (*μετ-εμ-ψῡχόω* from *μετά*, *ἐν*, and *ψῡχή*), the doctrine that the soul, after the death of the body which it inhabits, is reborn into another. **Anthropo-morph-ism** (*ἄνθρωπος*) is the representation of God in the *form* or with the *character* of *man*.

7. **Apo-stle** is another instance of a word which has lost the *o-* of the Greek original, while its adjective **apo-stolic** has retained the vowel. (Compare **parable** and **parabolic**, **devil** and **diabolic**, **46**, 3.) **Epistle** and **epi-stol-ary** are another similar pair. (With the variation of *ε* to *o* in the derivatives of *στέλλω* compare the variation of *a* to *o* in the derivatives of *βάλλω*, **46**, 3. See also **57**, 7.)

8. *Τέχνη* gives us **technical**, *pertaining to an art*

or *trade;* **technique** (through the French), the *technical* or *material* part of an art, as distinguished from the intellectual and imaginative part, as in music or painting; **techn-o-logy**, a *description of the arts;* also **poly-technic** (see **91**, 12).

9. Ὕδωρ generally appears in English as **hydr-**. Examples are **hydra** (a portentous water-serpent on which grew two new heads for every one cut off), **hydr-ant, hydr-o-meter** (*μέτρον*), **hydr-o-graphy, hydr-o-phobia** (*φόβος*).

## X. Adjectives of the Vowel Declension.

**61.** These adjectives follow the second declension in the masculine and neuter, and the first declension in the feminine. Thus the nominative singular ends in *-ος*, *-ᾱ* (or *-η*), *-ον* (Latin *-us*, *-a*, *-um*).

| | | *wise.* | | |
|---|---|---|---|---|
| Sing. | N. | σοφός | σοφή | σοφόν |
| | G. | σοφοῦ | σοφῆς | σοφοῦ |
| | D. | σοφῷ | σοφῇ | σοφῷ |
| | A. | σοφόν | σοφήν | σοφόν |
| | V. | σοφέ | σοφή | σοφόν |
| Dual | N. A. V. | σοφώ | σοφᾱ́ | σοφώ |
| | G. D. | σοφοῖν | σοφαῖν | σοφοῖν |
| Plu. | N. V. | σοφοί | σοφαί | σοφᾱ́ |
| | G. | σοφῶν | σοφῶν | σοφῶν |
| | D. | σοφοῖς | σοφαῖς | σοφοῖς |
| | A. | σοφούς | σοφᾱ́ς | σοφᾱ́ |

| | | *other.* | | |
|---|---|---|---|---|
| Sing. | N. | ἕτερος | ἑτέρᾱ | ἕτερον |
| | G. | ἑτέρου | ἑτέρᾱς | ἑτέρου |
| | D. | ἑτέρῳ | ἑτέρᾱͅ | ἑτέρῳ |
| | A. | ἕτερον | ἑτέρᾱν | ἕτερον |
| | V. | ἕτερε | ἑτέρᾱ | ἕτερον |
| Dual | N. A. V. | ἑτέρω | ἑτέρᾱ | ἑτέρω |
| | G. D. | ἑτέροιν | ἑτέραιν | ἑτέροιν |
| Plu. | N. V. | ἕτεροι | ἕτεραι | ἕτερα |
| | G. | ἑτέρων | ἑτέρων | ἑτέρων |
| | D. | ἑτέροις | ἑτέραις | ἑτέροις |
| | A. | ἑτέρους | ἑτέρᾱς | ἕτερα |

**62.** The feminine singular always has a *long vowel* throughout; long *-ᾱ* is retained after ε, ι, or ρ; otherwise it is changed to *-η*, as in the first class of feminine nouns. (See **24**, *a*.)

*a.* In the nominative and genitive plural the feminine follows the accent of the masculine.

**63.** *Rule.* As in Latin, the adjective must agree with its noun in *gender*, *number*, and *case*.

**64.** The *relative pronoun*, ὅς, ἥ, ὅ *who*, is declined as follows.

| | *Sing.* | | | *Plu.* | | |
|---|---|---|---|---|---|---|
| N. | ὅς | ἥ | ὅ | οἵ | αἵ | ἅ |
| G. | οὗ | ἧς | οὗ | ὧν | ὧν | ὧν |
| D. | ᾧ | ᾗ | ᾧ | οἷς | αἷς | οἷς |
| A. | ὅν | ἥν | ὅ | οὕς | ἅς | ἅ |

Dual N. A. ὥ
G. D. οἷν

**65.** *Rule.* The relative pronoun agrees with its antecedent in *gender*, *number*, and *person*, but takes the *case* required by the construction of its own clause.

**66.** *Vocabulary.*

| | |
|---|---|
| ἀγαθός, -ή, -όν | *good* (**Agatha**). |
| ἀντί, prep. w. gen., | *instead of.* |
| τὸ ἄστρον, -ου | *star* (**astr-al**). |
| αὐτός, -ή, -ό[1] | *-self; myself, himself, itself*, etc. (**auto**-biography); preceded by the article, *same.* |
| τὸ βιβλίον, -ου | *book* (**Bible**). |
| δοκέω | *think.* |
| ἡ δόξα, -ης (fr. δοκέω), | *opinion* (ortho-**dox**). |
| ἐπί, prep. w. dat., | *upon* (compare **58** ἐπί). |
| ἕτερος, -ᾱ, -ον | *other* (**hetero**-dox). |
| κακός, -ή, -όν | *bad* (**caco**-phony). |
| ὁ λίθος, -ου | *stone* (**litho**-graph). |
| μόνος, -η, -ον | *alone, only, only one* (**mono**-gram). |
| νέμω | *deal out, distribute* (**Nemesis**). |
| ὁ νόμος,[2] -ου (fr. νέμω), | *law* (metro-**nome**). |
| ὀρθός, -ή, -όν | (1) *straight*, (2) *upright*, (3) *right* (as opposed to *wrong*) (**ortho**-dox). |

[1] The neuter nominative and accusative singular of αὐτός is αὐτό; otherwise the word is declined like σοφός, but has no vocative form.

[2] Νόμος means, first, what is *dealt out* to one, and so what is held in use and possession; hence the meanings *custom, usage*, and finally *law*. For change of ε to ο compare **60**, 7.

| | |
|---|---|
| *ὅς, ἥ, ὅ* | *who, that, which.* |
| *πωλέω* | *sell.* |
| *ὁ βιβλιο-πώλης, -ου* | *book-seller*, **biblio-pole.** |
| *σοφός, -ή, -όν* | *wise* (theo-**soph**). |
| *ἡ σοφίᾱ, -ᾱς* | *wisdom* (**Sophia**). |

## 67. *Exercises.*

### I. Translate into English.

1. Ὁ *κριτὴς γράφει ἀγαθὸν βιβλίον περὶ τῶν νόμων.* 2. *ὁ ποιητὴς αὐτὸς γράφει* (**auto-graph**) *τὸν* (*his*) *βίον* (**auto-bio-graphy**). 3. *οἱ πολῖται οἳ τοὺς νόμους αὐτοὶ ποιέουσιν, αὐτόνομοί* (**auto-nomous**) *εἰσι.* 4. *οὐ σχολάζομεν ἐπὶ λίθῳ τὸν νόμον γράφειν* (**litho-graph**). 5. *ὁ ἀπόστολος ἔχει ἐπιστολήν, ἣ ἀγγέλλει τὴν δόξαν τῶν πολῑτῶν.* 6. *ἐν χρόνῳ μανθάνουσιν ἀγαθὰ βιβλία ἀναγιγνώσκειν ἀντὶ κακῶν βιβλίων.* 7. *ὁ λίθος ῥήγνῡσι* (*breaks*) *τὸν κρύσταλλον ἐπὶ τῷ ποταμῷ.* 8. *τὰς τῶν σοφῶν*[1] *δόξᾱς περὶ τῶν ἄστρων μανθάνομεν ἐκ βιβλίων.* 9. *ὁράετε τὸν ἕτερον ἀδελφὸν τοῦ ἀγγέλου.* 10. *οἱ σοφοὶ καὶ αἱ σοφαὶ τὸ αὐτὸ* (*the same thing*) *λέγουσι* (**tauto-logy**). 11. *τί δοκέετε αὐτοὶ περὶ τοῦ βιβλίου;* 12. *Θεὸς ἀγαθὰ νέμει τοῖς ἀγαθοῖς καὶ τοῖς κακοῖς.* 13. *οἱ ὀρθοὶ μόνοι εὖ ἀναγιγνώσκουσι τοὺς ἐν τῇ ψῡχῇ νόμους.* 14. *οὐκ ἔχομεν τοὺς αὐτοὺς νόμους οὓς ἕτεροι ἔχουσι.*

### II. Translate into Greek.

1. Not booksellers alone sell (**mono-poly**) books.
2. The wise and good man's opinion is right

[1] The adjective may be used alone as a noun, as in Latin.

(**ortho-dox**). 3. Bad citizens do not make wise laws. 4. I see a friend of wisdom (**philo-soph-er**) who has a bad horse to sell. 5. [They] are [1] bad citizens who make war in the land. 6. The sun distributes heat. 7. The bookseller's only brother is throwing stones. 8. The poets tell (*λέγουσι*) a legend about the two (*δύο*) ways of life. 9. We are ourselves reading a book about the laws of the stars (**astronomy**). 10. We perceive the wisdom of God in the stars. 11. The citizens make laws, which they write on stone. 12. They are reading the books which they have. 13. The law alone is master of the upright citizen. 14. Others have the same law.

### 68. *Notes on Derivatives.*

1. As a preposition *ἀντί* means *instead of;* but its original force was rather *facing, opposite to, opposed to*, and this last is its common meaning in composition, both in Greek and in English. Thus an **anti-periodic** (*περί-οδος*) medicine is one *against* a *periodical* disease (as quinine for fever and ague). The word *ἀντί-φωνα* (*φωνή*), an adjective in the neuter plural, denoted a form of church music in which one choir or part of a choir *responds* to another. This became in late Latin *antífona* (retaining the Greek accent), which being taken into English became (through the forms *antéfne, antévne, antémne, ántemn, ántem*)

[1] An enclitic (55) should not begin a sentence.

**anthem**, taking on a slightly extended meaning. Finally **anti-phone** was reintroduced in the original sense. The **Anti-nomians** (*νόμος*) *denied*, it was said, that they were bound by the *moral law*. **Anti-nomy** is an *opposition* or *contradiction of laws*. In fact **anti-** has been so fully naturalized that it is now used freely as a prefix, whether the rest of the word is Greek or not.

2. So far as derivation goes, we should expect **astro-logy** to have the meaning which is really given to **astro-nomy** (*νόμος*). But here, as often happens, use and association — one might say, the company which the word has kept — have given a certain twist to the original force of **astro-logy**, so that it is now the name for a false, **astro-nomy** for a true, *science of the stars*. Another form of *ἄστρον* is *ἀστήρ*; this gives us **aster**, and **asterisk** (*ἀστερίσκος*) is a diminutive of the same word.

3. *a*. A people that has the right of using or making its *own laws* is called **auto-nomous**, and **auto-nomy** is the right itself. **Auto-maton** and **auto-matic** also contain *αὐτός*. The second element is from a Greek root *μα- to desire*, or *will*; hence **auto-maton** is etymologically *acting by one's own will*, and so *self-acting*. The word is especially used of machines.

*b*. With the article before it *αὐτός* signifies *the same*; *τὸ αὐτό*, often run together into *ταὐτό*, signifies, therefore, *the same thing*. Hence *ταυτο-λογίᾱ* **tauto-logy**.

4. A **biblio-graphy** is a *description* or *list of the books* on a particular subject. Other compounds of *βιβλίον* are **biblio-mania** (*μανίᾱ madness*), and **biblio-phile** (*φίλος*).

5. **Hetero-dox** is usually contrasted with **ortho-dox.** In **para-dox** the first element is *παρά*; but the preposition here means, not *beside*, but *against*, *contrary to.* *Δόξα* also signifies the *good opinion* which others have of one, and so *fame*, *glory.* This is the force of **dox-** in **dox-o-logy.**

6. **Epi-graphy** is the branch of philology (see **51,** 6) which deals with inscriptions *cut on stone*, of which there are thousands in Greek and Latin alone. **Epi-gram** (*ἐπί-γραμμα*) meant originally such an inscription; but as these were usually short and often in verse, the word came to be used for a *short*, *pithy poem*, or saying. The **epi-glottis** (see **41,** 1) is just *over the glottis.* In all these **epi-** has the meaning given in the vocabulary (**66**); in **ep-ode** (*ᾠδή*) and **epi-logue** (contrasted with **prologue**; see **51,** 5, *a*) it indicates something *added on* at the end. Further, *ἡμέρᾱ* is the Greek word for *day;* before the rough breathing *ἐπί* loses the final vowel and becomes *ἐφ'*; thus is formed *ἐφημερίς diary* or *day-book*, whence **eph-emeris.** *Ἐφήμερος* **eph-emeral** is the adjective, signifying *lasting for a day.*

7. *Κακός* appears in **caco-phony**, the opposite of **eu-phony** (see **35,** I., 5); in **caco-doxy**, the opposite of **orthodoxy** (see **68,** 5); and in **caco-graphy**, the opposite of **ortho-graphy** (see **68,** 11).

8. **Lithol-ogy** is another of the "*ologies*" — the science which treats of *stones* or *rocks*.

9. Μόνος is represented by **mono-**, with the force of *one*, or *single*, in a great many English words. Common examples are **mono-gram**; **mono-graph**, a treatise on a *single* subject, usually of a limited nature; **mon-ody**, a mournful poem (ᾠδή) expressing *one person's* grief; **mono-theism** (*θεός*), belief in *one* God; **mono-logue**, a speech uttered by *one* person, contrasted with **dialogue** (see **105**, 2), and not quite the same as *soli-loquy* (from Latin *solus* and *loquor*); **mono-lith** (*λίθος*), a large column or statue of a *single block* of stone; **mono-mania** (*μανίᾱ* **68**, 4) madness on *one subject only*; **mono-tone** (*ὁ τόνος* **tone**, from *τείνω strain*); **mono-metallist** (*τὸ μέταλλον* originally *a mine*, then **metal**) one who holds that *one metal only*, gold, should be used as the standard of value, whereas a *bi*-**metallist** (compare *bi*-**cycle** **60**, 5) believes that both gold and silver should be used as a *double* standard; **mono-syllable** (see **110**, 8); **mono-phthong**, a *single* vowel sound (*ὁ φθόγγος sound*) contrasted with **di-phthong** (for **di-** see **96**, 1). **Monad** is also from *μόνος*, a derivative of the same sort with **decad** (see *δεκάς*, **80**). Further, from *μόνος* were derived *μονάζω to live alone* and *μοναχός single, solitary*. The latter has been corrupted to **monk**; from *μονάζω* we have **mon-astery** (*μοναστήριον*, *-ου*) and **monastic** (*μοναστικός*). The early monks lived alone, hence the name. **Monachism** has retained the *-αχ-* of *μοναχός*.

10. **Metro-nome** might be rendered *law-giver* of the *measure* (*μέτρον* and *νόμος*); it is the name of an instrument for keeping the time in music. From the same verb *νέμω* are derived *νόμος law* (see **66** and foot-note to *νόμος*) and *νομός pasture* (one meaning of *νέμω* is *graze* or *pasture*); *νομάδες* was a term applied to tribes who moved from pasture to pasture feeding their herds. Hence our word **nomad**. *Νέμεσις* (originally *distribution*) denoted indignation at undue or too great good fortune; this indignation on the part of the gods was personified as a goddess, who repaired such inequality by humbling those who were too proud in prosperity, especially when such haughtiness led to impiety or crime; hence our word **nemesis**, *retribution, divine vengeance.*

11. **Ortho-graphy** is *right writing;* **ortho-epy** is *right pronunciation* (*τὸ ἔπος a word*).

12. A **theo-sophist** (*θεός* and *σοφός*) is one who believes that superhuman knowledge may be attained by direct intercourse with God and superior spirits; **theo-soph** is sometimes used in the same sense, and **theo-sophy** is the *belief* or *doctrine* of theosophists. (For **sophist**, etc., see **74**, 10.)

## XI. Ω-Verbs: Present Indicative and Infinitive Middle and Passive.

**69.** The *passive* voice represents the subject as *acted upon*, while the *active* voice represents the subject as *acting*. There is also in Greek a *middle*

voice which represents the subject as acting either *upon*, or *with reference to, itself*. But in the present tense the passive and middle have the same endings, and often are to be distinguished only by the connection in which the words are found. In this book, only the one word *φαίνω show* will be used in the *middle* voice; all other forms with these endings may be understood as *passive*, or else as *deponent* (see **71**).

**70.**

| | *Pres. Ind.* | *Middle.* | *Passive.* |
|---|---|---|---|
| S. 1 | φαίνο-μαι | *I show myself, appear* | *am shown* |
| 2 | φαίνει | *you show yourself* | *are shown* |
| 3 | φαίνε-ται | *he shows himself* | *is shown* |
| Du. 2 | φαίνε-σθον | *you two show yourselves* | *are shown* |
| 3 | φαίνε-σθον | *they two show themselves* | *are shown* |
| Pl. 1 | φαινό-μεθα | *we show ourselves* | *are shown* |
| 2 | φαίνε-σθε | *you show yourselves* | *are shown* |
| 3 | φαίνο-νται | *they show themselves* | *are shown* |
| | *Pres. Inf.* | | |
| | φαίνε-σθαι | *to show one's self* | *to be shown* |

**71.** *Deponent* verbs, as in Latin, are such as have the *passive* (*middle*) *form*, but are *active* in *meaning*, as *σκέπτομαι view*. The inflection is exactly like that of *φαίνομαι*, but the translation is of course active.

## 72. *Vocabulary.*

| | |
|---|---|
| ἄγω | *lead.* |
| ὁ ἀγωγός, -οῦ (fr. ἄγω), | *leader, guide* (dem-**agogue**). |
| ὁ δῆμος, -ου | *the people, the free citizens, the commons* (dem-agogue). |
| ἔτυμος, -η, -ον | *true, real, genuine* (**etymo**-logy). |
| ἴσος, -η, -ον[1] | *equal* (**iso**-thermal). |
| μακρός, -ᾱ́, -όν | *long, large* (**macron**). |
| μῑκρός, -ᾱ́, -όν | *small, little* (**micro**-scope). |
| ὁ οἶκος, -ου | *house* (**oeco**-nomy). |
| οἰκέω | *inhabit, dwell in.* |
| πρεσβύτερος, -ᾱ, -ον[2] | *older, elder* (**presbyter**). |
| σκέπτομαι, dep., | *examine, view* (**skeptic**). |
| ὁ σκοπός, -οῦ (fr. σκέπτομαι) | *watcher, lookout* (micro-**scope**). |
| ὁ ἐπί-σκοπος, -ου | *overseer, guardian* (episcop-al). |
| σοφίζομαι (fr. σοφός), dep., | *be clever*, or *wise* (**sophist**). |
| ὑπό, prep. w. dat., | *under.* |
| φαίνω | *show* (dia-**phan**-ous). |
| φαίνομαι | *show one's self, appear* (**phenomenon**). |

## 73. *Exercises.*

I. Translate into English.

1. Ὁ τοῦ δήμου ἀγωγὸς (**dem-agogue**) ὃν ὁράομεν

[1] Followed by the dative.

[2] The ending -τερος, -ᾱ, -ον is equivalent to the English **-er**, denoting the comparative degree.

οὐκ ἀγαθὸς πολίτης ἐστί. 2. οἱ πολῖται ἄγονται ἐπὶ πόλεμον. 3. μῑκρὸς λίθος βάλλεται ἐπὶ μακρόν (*to a long distance*). 4. ἡ γῆ ὑπὲρ τὸν βορέᾱν (see **46**, 6) οὐκ οἰκέεται. 5. Θεός ἐστιν ἐπίσκοπος τοῦ μακροῦ κόσμου (**macro-cosm**)[1] καὶ τοῦ μῑκροῦ κόσμου (**micro-cosm**). 6. οἱ ἐπίσκοποι σκέπτονται τὰς ὁδούς. 7. ὁ πρεσβύτερος ἀδελφὸς σοφίζεται καὶ ἔχει βιβλία ἐν τῷ οἴκῳ. 8. ὁ ἔτυμος ποιητὴς λέγει ἐτύμους λόγους. 9. οἱ ἄγγελοι φαίνουσι τῷ δήμῳ τὴν τοῦ κριτοῦ ἐπιστολήν. 10. ἡ οἰκεομένη (*inhabited*) γῆ μακρᾰ́ ἐστι. 11. τί ὑπὸ τῷ λίθῳ ἐστί; 12. τὸ θερμὸν τῶν ἄστρων οὐκ ἴσον ἐστὶ τῷ θερμῷ (**iso-thermal**) τοῦ ἡλίου. 13. πρεσβύτερον ἀδελφὸν ἔχω, ὃς ἀγαθὸν τόπον ἔχει ἐν τῷ θεᾱ́τρῳ. 14. ἔχει ὁ δῆμος ὀρθοὺς ἀγωγούς; 15. ἴσοι εἰσὶν οἱ ἄνθρωποι;

II. Translate into Greek.

1. The star itself is not small. 2. To learn-to-know the true opinions of the people is the work of a wise man. 3. The seasons are equal. 4. The skill of the overseer himself is not equal to the skill of the little bookseller. 5. He is examining the little stones which are in the road. 6. True overseers show themselves wise.[2] 7. There is water under the house. 8. The laws of the people are (being) written in books. 9. I am writing a

[1] In contrast with the mind of man, the **micro-cosm** or *little world*, the *larger universe* was called **macro-cosm**.

[2] A predicate adjective belonging to the subject must agree with it in gender, number, and case.

long letter. 10. An upright leader of the people speaks true words. 11. In the long time of ice we do not see roses. 12. They examine the little circles which you are making on the ice. 13. The leader of the people is-clever, but (ἀλλὰ) does not show himself wise.

### 74. *Notes on Derivatives.*

1. An **epi-demic** disease is one prevailing *among the people* (ἐπὶ τῷ δήμῳ). **Demotic**, *belonging to the people*, is often contrasted with **hieratic** (see **96**, 6).

2. Τὸ ἔτυμον was the Greek term for the *literal sense* of a word; hence we have **etymon**, the *primitive* from which a word is derived, and **etymo-logy**.

3. From ἴσος χρόνος *equal time* we have **iso-chronous**, *lasting an equal time;* from ἴσον θερμόν *equal heat*, **iso-therm**, an **iso-thermal** line, or line passing through places of which the average *temperature* is *equal;* and from ἴσον μέτρον *equal measure*, **iso-metric**. **Iso-sceles** has for its second element τὸ σκέλος, -εος *a leg*.

4. The mark of *length* over a vowel is a **macron**. The **macro-meter** *measures* objects a *long way off*. **Macro-** occurs in other scientific terms, like **macro-cephalous** (κεφαλή).

5. Μῑκρός is seen in **micro-scope** (σκοπός), **micro-meter, micro-cephalous, micro-nesia** (ἡ νῆσος *an island*).

6. **Eco-nomy** (formerly spelled **oeconomy**; see **14**, *g*) is from οἰκο-νομία, which goes back to οἶκος and νόμος, although the changes of meaning seem

strange at first sight. οἶκος is not only *house*, but also the *estate* or *farm* which belonged to the house; and one meaning of νέμω, the primitive of νόμος (see **66** and note 2), is *to manage*. An οἰκο-νόμος was a *manager of a house* or *an estate;* hence οἰκο-νομία came to signify, not only *management*, but also *good management*, of property. This, then, is the proper meaning of **economy**.

7. In οἰκεομένη, the present passive (middle) participle of οἰκέω, the vowels εο were contracted to ου; ἡ οἰκουμένη, with γῆ understood, was a term for the *entire inhabited world*. Accordingly an **oecumenical** council is one assembled from all lands.

8. **Priest** is corrupted from **presbyter**. (An intermediate form is **prester**.)

9. **Skeptic** or **sceptic** (σκεπτικός), from σκέπτομαι, meant originally one who is inclined to *examine into* statements, not accepting them without such examination. The root also takes the form σκοπ- in σκοπός, which means not only *watcher*, but also the *thing watched*, namely, the *mark aimed at*. Hence the original meaning of **scope** is *aim*, or *purpose*. From this are derived the other uses of the word. Among compounds of σκοπός in the sense of *watcher*, along with **micro-scope** (see **74**, 5) we have **tele-scope** (τῆλε) and **hor-o-scope**, a *view* or *description* of the position of the planets at the *hour* (ὥρᾱ; see **31**, 8) of one's birth; for astrologers held that one's whole life could be foretold from such a horoscope. The syllable is even put with

some words not from Greek, as in *spectro*-**scope**, from Latin *spectrum*. Ἐπί-σκοπος gave the Latin *episcopus* and our **epi-scopal, epi-scopacy**; **bishop** is a corrupted form of ἐπί-σκοπος (in old English *biscop*, *bisceop*).

10. From σοφίζομαι is derived σοφιστής **sophist**. The sophists were teachers of eloquence, philosophy, and politics; and as many of them were skilled in a wordy and showy, but false, mode of argument, the entire class got a bad name. Hence the implication of dishonesty, or of an endeavor to deceive, in our words **sophistry, sophism, sophistical**. To **sophisticate** is primarily to give one the qualities of a **sophist**; from this follow **sophisticated** and **unsophisticated**.

11. The root of φαίνω is φαν-, or φα-. **Phase** (φάσις), **phantasm** (φάντασμα), **phantasy** or **fantasy** (φαντασία), **fantastic** (originally **phantastic**), **phantom, epiphany** (ἐπι-φάνεια) — all these have meanings closely connected with that of *appearance*. **Fancy** is a shortened form of **fantasy**. **Em-phasis** (ἔμφασις, ἐν and φαίνω), starting from nearly the same sense of *an appearing*, took on the meanings *declaration, significance*, and finally *special significance* or *force* in an expression. **Emphatic** is the adjective. **Diaphanous** (δια-φανής) signifies *letting things show through*. Finally, φαινόμενος, -η, -ον *appearing* is the present middle participle, declined like ἀγαθός. The neuter φαινόμενον **phaenomenon**, or **phenomenon**, signifies, therefore, *that which appears*.

## XII. Consonant Declension: Stems in -κ- and -γ-.

**75.** To the Third or Consonant Declension belong nouns whose stems end in (1) a consonant or (2) in ι or υ. Masculines and feminines are declined alike.

| | | ἡ (κλῑμακ-) | ἡ (σαρκ-) | ὁ (λαρυγγ-) |
|---|---|---|---|---|
| | | *ladder* | *flesh* | *throat* |
| Sing. | N. | κλῖμαξ | σάρξ | λάρυγξ |
| | G. | κλίμακ-ος | σαρκ-ός | λάρυγγ-ος |
| | D. | κλίμακ-ι | σαρκ-ί | λάρυγγ-ι |
| | A. | κλίμακ-α | σάρκ-α | λάρυγγ-α |
| | V. | κλῖμαξ | σάρξ | λάρυγξ |
| Dual | N. A. V. | κλίμακ-ε | σάρκ-ε | λάρυγγ-ε |
| | G. D. | κλῑμάκ-οιν | σαρκ-οῖν | λαρύγγ-οιν |
| Plu. | N. V. | κλίμακ-ες | σάρκ-ες | λάρυγγ-ες |
| | G. | κλῑμάκ-ων | σαρκ-ῶν | λαρύγγ-ων |
| | D. | κλίμαξι | σαρξί | λάρυγξι |
| | A. | κλίμακ-ας | σάρκ-ας | λάρυγγ-ας |

*a.* The ending of the nominative singular is -ς, which unites with a preceding κ or γ (or χ) to form -ξ. The ending of the dative plural is -σι, and the same combination takes place.

*b.* Monosyllabic stems of the consonant declension accent the case-ending in the genitive and dative of all numbers: the long syllables -οιν and -ων take the circumflex.

## 76. *Vocabulary.*

| | |
|---|---|
| *αἰσθάνομαι*, dep., | *perceive* (**aesth-etic**). |
| ὁ *ἀριθμός*, *-οῦ* | *number.* |
| *ἀριθμέω* | *count* (**arithmetic**). |
| *γυμνός*, *-ή*, *-όν* | *naked, bare.* |
| *γυμνάζω* | *exercise.* |
| τὸ *γυμνάσιον*, *-ου* | **gymnasium** (*place for exercise*). |
| ἡ *κλῖμαξ*, *-κος* | *ladder* (**climax**). |
| ὁ *λάρυγξ*, *-γγος* | *throat*, **larynx**. |
| ὁ *μῖμος*, *-ου* | *imitator* (**mime**). |
| *μῑμέομαι*, dep., | *imitate.* |
| *ὄψομαι*,[1] dep., | *shall see* (syn-**op-sis**). |
| *πρῶτος*, *-η*, *-ον* | *first* (**proto**-type). |
| ἡ *σάρξ*, *-κός* | *flesh* (**sarc**-ophagus). |
| *στερεός*, *-ά*, *-όν* | *firm, solid* (**stereo**-type). |
| *σύν*, prep. w. dat., | *with* (**syn**-opsis). |
| *τύπτω* | *strike.* |
| ὁ *τύπος*, *-ου* | **type** (originally, *what is caused by a blow*). |
| *ὑπο-κρίνομαι*, dep., | (1) *answer*, (2) *play a part on the stage.* |
| ὁ *ὑπο-κριτής*, *-οῦ* | *actor* (**hypo-crite**, **hypo-crisy**). |
| *φαγεῖν*, infinitive, | *to eat* (**sarco-phag-us**). |
| ὁ *χρῡσός*, *-οῦ* | *gold* (**chrys-alis**). |

## 77. *Exercises.*

I. Translate into English.

1. Ἐν *τῷ γυμνασίῳ ὄψεσθε μακρὰς κλίμακας.*

[1] Future of ὁράω, but from a different root, ὀπ-, and the future suffix *-σο-* or *-σε-*; inflected like the present middle (passive), ὄψομαι, ὄψει, ὄψεται, etc.

2. ἄνθρωποί εἰσιν οἳ μανθάνουσι τὴν σάρκα ἀνθρώπων φαγεῖν (**anthropo-phagous, anthropo-phagi**). 3. οἱ λίθοι ὑπὸ τῷ οἴκῳ στερεοί εἰσι. 4. οὐκ αἰσθάνεσθε τὴν στερεὰν σάρκα τῶν ἀνθρώπων οἳ ἐν τοῖς γυμνασίοις γυμνάζονται; 5. τῷ ὀργάνῳ τὸν τοῦ ὑποκριτοῦ λάρυγγα σκέπτεται (**laryng-o-scope**). 6. ὁ σκοπὸς αἰσθάνεται τὸ πρῶτον ἄστρον. 7. ἀγαθοὺς ὑποκριτὰς ἐν τῷ θεάτρῳ ὀψόμεθα, οἳ τοὺς τοῦ δήμου ἀγωγοὺς εὖ μῑμέονται. 8. ὁ χρῡσὸς οὐκ ἀγαθός ἐστι φαγεῖν. 9. οὐκ ὄψει τὰ ἄστρα σὺν τῷ ἡλίῳ. 10. τύπτειν ἑτέρους κακόν ἐστι. 11. ὁ ἀριθμὸς τῶν πολῑτῶν ἴσος ἐστὶ τῷ ἀριθμῷ τῶν ἄστρων. 12. οἱ ἐπίσκοποι ἀριθμέουσι τὸν ἐν τῇ ὁδῷ δῆμον. 13. ὀψόμεθα τὸν μῑκρὸν οἶκον ὃν ὁ ὑποκριτὴς οἰκέει; 14. οἰκέει ἐν τῷ πρώτῳ οἴκῳ ὑπὲρ τὸν τρόπον τῆς ὁδοῦ.

II. Translate into Greek.

1. With the actor is an elder brother. 2. The ladder strikes the bookseller on the head. 3. They will see a man who writes letters with (dat. of means) types (**typo-graphy**). 4. Wise actors show art. 5. The throats of the horses are long. 6. The overseers will see the solid types (**stereo-type**). 7. We perceive solid gold in the stone. 8. We see men who do not have flesh to eat. 9. Actors exercise their tongues (in Greek *the tongues*) and throats. 10. To exercise the muscles (plural of σάρξ) well is the way of health. 11. We shall see the messenger on a bare horse. 12. With the messengers are guides. 13. The first actor is a good imitator of others' voices. 14. To count the

little stones in the river requires (in Greek *is of*) a long time.

**78.** *Notes on Derivatives.*

1. From *ἀν- privative* (see **60**, 3, *b*) and the root of *αἰσθάνομαι* we have **an-aesthetic**, *making in-sensible*, and **an-aesthesia**, the *condition of insensibility* produced by an anaesthetic. The word **aesthetic** (*αἰσθητικός*), which originally meant merely *capable of perceiving*, has been narrowed down to the meaning *capable of perceiving beauty*, or *pertaining to beauty;* hence **aesthetics**, *the science of beauty* or *taste.*

2. The connection between the meanings of *γυμνός* and *γυμνάζω* is due to the fact that the Greek boys and men trained, in the gymnastic schools, quite *naked.* Of course **gymnic**, **gymnast**, **gymnastic** are all from the same primitive.

3. Κλῖμακτήρ is the *round* of a ladder; hence **climateric**, one of the successive stages of development, and hence a *critical time* of life.

4. **Mimic** and **mimetic** (*μῑμητικός*), as well as **mime**, are from *μῖμος*, *μῑμέομαι.* **Panto-mime** has for its first element *πᾶς* (see **110**, 11).

5. The root of *ὄψομαι* is *ὀπ-*, which appears in **optic**, **optics.** **Aut-opsy** (*αὐτός*) is *self-seeing*, *seeing for one's self.*

6. The **sarc-o-phagus** was so named because it was originally made of a kind of limestone which quickly *consumed the flesh* of a corpse; then the name was given to any stone coffin. From *σάρξ* was also derived the verb *σαρκάζω to tear the flesh*, as dogs do. From this we have **sarcasm** (*σαρκασμός*).

7. The **stereo-type** plate is a *solid* piece of metal, as distinguished from the separate types. The **stere-opticon** (*στερεός, ὀπ-*) throws on the screen an image which appears *solid;* the **stereo-scope,** by the arrangement of its lenses, causes the picture to look like a solid object.

8. *Σύν* in English derivatives takes the forms **syn-, sym-, syl-,** or **sy-,** according to the nature of the following letter, and has the general meaning of *together.* Thus, we have **syn-opsis** (*ὀπ-*), *a collective view* (adjective **syn-optic**); **syn-od** (*ὁδός*) *a meeting;* **syn-agogue** (*συν-αγωγή; ἄγω*), place of religious *assembly* among the Jews; **syn-chronous,** *agreeing in time* (*χρόνος*); **syn-chronism; sym-metry,** *correspondence in measure* (*μέτρον*); **symphony** (*φωνή*), a form of orchestral music; **syl-logism** (*λόγος* in the sense of *reason;* see **51,** 5, *a,* end), a form of *reasoning.* **Systole** (*συ-στολή; σύν* and *στέλλω*) is a *sending together,* that is, *contraction.* It is contrasted with **dia-stole** (*δια-στολή*), in which *διά* has the force of *apart,* Latin *dis-;* thus **dia-stole** is the *relaxation* of the muscles of the heart, which alternates with the **sy-stole.** The same force of *διά* is seen in **dia-critical,** *distinguishing* (see **46,** 1), and **dia-gnosis** (*γιγνώσκω*), the determination of a disease by noting its distinguishing marks.

9. The various significations of **type** can all be traced back to that of *something produced by a blow.* For instance, the image or other device on a coin was made by a blow upon the die under which the disk of metal had been placed. Thus *τύπος* and

**type** get the meaning of *stamp*, *image*, and next that of *character* or *kind*. Among compounds and derivatives are **typical**, **proto-type** (*πρῶτος*), **phono-type** (a *printed character* representing a *sound*, *φωνή*), **auto-type** (*αὐτός*), **helio-type** (*ἥλιος*), the two latter being arbitrarily used to denote varieties of permanent photographs.

10. From *χρῡσός* we obtain **chrysalis** (from its color), **chryso-lite** (*λίθος*), **chrys-anthemum** (*ἄνθεμον*, *-ου flower*; compare *ἄνθος*, **98**), **chrys-elephantine** (*ἐλεφάντινος* from *ἐλέφᾱς*, *-αντος* **elephant**, and then *ivory*). In some of the finest Greek statues the flesh parts were of *ivory* and the rest of *gold*; this kind of work is called **chrys-elephantine**.

11. We have already had occasion to notice many words from Greek which end in **-ic**, representing the Greek adjective ending *-ικός*; as, in this section, **aesthetic**, **optic**, **typic**, etc. This syllable **-ic** is so common and familiar that it is added to many words not derived from Greek.

## XIII. Consonant Declension: Stems in *-τ-*, *-δ-*, *-θ-*.

**79.**

| | *τὸ (φωτ-)* *light* | *ὁ (ποδ-)* *foot* | *ὁ, ἡ (ὀρνῑθ-)* *bird* |
|---|---|---|---|
| Sing. N. | *φῶς* | *πούς* | *ὄρνῑς* |
| G. | *φωτ-ός* | *ποδ-ός* | *ὄρνῑθ-ος* |
| D. | *φωτ-ί* | *ποδ-ί* | *ὄρνῑθ-ι* |
| A. | *φῶς* | *πόδ-α* | *ὄρνῑν* |
| V. | *φῶς* | *πούς* | *ὄρνῑς* |

| | | | | |
|---|---|---|---|---|
| Dual | N. A. V. | φῶτ-ε | πόδ-ε | ὄρνῑθ-ε |
| | G. D. | φώτ-οιν | ποδ-οῖν | ὀρνῑθ-οιν |
| Plu. | N. V. | φῶτ-α | πόδ-ες | ὄρνῑθ-ες |
| | G. | φώτ-ων | ποδ-ῶν | ὀρνῑθ-ων |
| | D. | φωσί | ποσί | ὄρνῑσι |
| | A. | φῶτ-α | πόδ-ας | ὄρνῑθ-ας |

*a.* As in the *o*-declension, the accusative and vocative of neuters in the consonant declension are like the nominative. Before -ς or -σι, the stem-consonant τ, δ, or θ is dropped. The nominative πούς is irregular. The ending of the accusative singular of masculines and feminines is -*a*; but ὄρνῑς usually has ὄρνῑν.

*b.* For the accent of monosyllabic stems see **75**, *b*. But the genitive dual and plural of φῶς do not follow this rule.

## 80. *Vocabulary.*

| | |
|---|---|
| ἄρχω | (*be first*, hence) (1) *begin*, (2) *rule*. |
| ἡ ἀρχή, -ῆς | (1) *beginning*, (2) *government*. |
| ἀρχαῖος, -ᾱ, -ον | *ancient* (**archaeo**-logy). |
| ἡ γωνίᾱ, -ᾱς | *corner*, *angle* (deca-**gon**). |
| δέκα (indeclinable) | ten (**deca**-gon). |
| ἡ δεκάς, -άδος | *company of ten*, **decad** (**decade**). |
| ἑπτά (indecl.) | *seven* (**hept**-archy). |
| ἕβδομος, -η, -ον | *seventh*. |
| ἡ ἑβδομάς, -άδος | *week*, *seven days* (**hebdomadal**). |
| ἔξω, adv. w. gen., | *outside* (**exo**-tic). |
| ἔσω, adv. w. gen., | *inside*, *within* (**eso**-teric). |
| ὀλίγοι, -αι, -α | in plural, *few* (**olig**-archy). |
| ὁ, ἡ ὄρνῑς, -θος | *bird* (**ornith**-ology). |

| | |
|---|---|
| ὁ, ἡ παῖς, παιδός[1] | *child.* |
| παιδεύω | *educate* (*treat as a child*). |
| ὁ παιδ-αγωγός, -οῦ | *child-leader*, *teacher*, **paed-agogue** (or **ped-agogue**). |
| ὁ πούς, ποδός | *foot* (anti-**podes**). |
| τρεῖς | *three* (**tri**-cycle). |
| φέρω | *bear*, *carry* (Latin *fero*). |
| τὸ φῶς, φωτός | *light* (**photo**-graph). |

## 81. *Exercises.*

I. Translate into English.

1. Ὅπου (*where*) ὀλίγοι ἄνθρωποι ἄρχουσι τοῦ δήμου,[2] ἐνταῦθά (*there*) ἐστιν ὀλιγαρχίᾱ (**oligarchy**). 2. δέκα ὄρνῑθες γυμνάζουσι τοὺς λάρυγγας ἐν γωνίᾳ τοῦ παραδείσου. 3. ἑπτὰ μῑκροὶ παῖδες ἔξω τοῦ παραδείσου ἀκούουσι τῶν ὀρνῑ́θων.[3] 4. σοφοὶ παιδ-αγωγοὶ τοὺς παῖδας παιδεύουσι. 5. ἔσω τοῦ γυμνασίου εἰσὶ τρεῖς δεκάδες ἀνθρώπων. 6. ἔχομεν ἐν τῷ οἴκῳ ἑπτὰ βιβλία τῶν ἀρχαίων ποιητῶν. 7. τὸ φῶς τοῦ ἡλίου τῆλε φαίνεται. 8. ἐν τῇ ἀρχῇ τῆς πρώτης ἐπιστολῆς ἀναγιγνώσκομεν τὸν ἀρχαῖον μῦθον. 9. Θεὸς μόνος ἄρχει (**mon-arch**) τῶν ἀνθρώπων καὶ τῶν ἄστρων. 10. ἡ γῆ φέρει δένδρα καὶ τὸ δένδρον φέρει ῥόδα. 11. οὐκ ἀρχαίοις βιβλίοις μόνοις παιδευόμεθα. 12. ἡ κλῖμαξ δέκα πόδας[4]

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[1] Vocative παῖ. In accent παῖς is like φῶς (see 79, and *b*).

[2] Verbs of *beginning* and *ruling*, like ἄρχω, govern the genitive instead of the accusative.

[3] Verbs of *hearing* and *perceiving*, like ἀκούω and αἰσθάνομαι, take the genitive more commonly than the accusative.

[4] Acc. of extent, as in Latin.

μακρά ἐστι. 13. τρεῖς ἑβδομάδες εἰσὶ μακρὸς χρόνος τοῖς παισί. 14. ὁ παιδαγωγὸς ἔχει μῑκρὸν βιβλίον περὶ τῶν ἀρχαίων ὑποκριτῶν, ὃ ἀναγιγνώσκουσιν ὀλίγοι.

II. Translate into Greek.

1. The stone has ten corners (**deca-gon**). 2. The government of the few is bad. 3. With the first bird we see seven other birds. 4. The seventh bird, the [one] on the ladder, is an overseer, who is educating the first bird. 5. [He] who begins war is not wise. 6. The sun shows its light to the earth. 7. The feet of the children are in the river. 8. What is the opinion of the ancients about the government of the few? 9. The actors are leading horses which carry solid gold. 10. In a few weeks we shall see messengers who bear letters. 11. Within the house are three men who rule the people. 12. In the seventh house beyond the corner of the park dwells a man who reads few books. 13. An elder brother bears the child through the river.

## 82. *Notes on Derivatives.*

1. *a.* Both meanings of ἄρχω (which are evidently nearly related) are well represented in English. Thus, **archaeo-logy** (ἀρχαῖος) is an *account of ancient things;* **archaic** (ἀρχαϊκός, -ή, όν) and **archaism** also refer to *ancient things*, but with a slightly different shade of meaning; **arche-type** (ἀρχέ-τυπος) was originally that which is *first struck off* or *first moulded* as a model or example.

*b.* Again, **an-archy** (*ἀναρχίᾱ*; *ἀν- privative*, see **60, 3,** *b*) is *no-rule*; **mon-archy** (*μον-αρχίᾱ*) is *the rule of one*; **hept-archy**, *the rule of seven*; **dec-archy**, *the rule of ten*. A **patri-arch** is a *clan-ruler* (*ἡ πατριά clan*, from *πατήρ*, Latin *pater*, *father*); **archives** (*τὸ ἀρχεῖον*, *government house*), the place where *government records* are kept, or the *records* themselves. Finally, the prefix **arch-** or **archi-** in **arch-angel, arch-bishop, archi-episcopal, archi-tect** (*ὁ τέκτων builder*), etc., is also from *ἄρχω*, and has come to be used in the sense of *chief* or *leader*, with many words not from Greek, such as **arch-***duke*, **arch-***thief*, etc. When used with words not from Greek, or with words, like *bishop*, so thoroughly Anglicized that the Greek origin is obscured, the *ch* of **arch-** is pronounced as in *child*; in words directly from Greek *ch* is pronounced like *k*.

2. *Γωνίᾱ* appears in **goni-o-meter** (*μέτρον*), and gives the syllable **-gon,** *angle*, in **dia-gon-al** (*διά*), **poly-gon** (see **91,** 12), **tri-gon-o-metry** (*τὸ τρί-γωνον tri-angle* — the first syllable being the stem of *τρεῖς* — and *μέτρον*), **hex-a-gon** (*ἑξ-ά-γωνον*; *ἕξ six*, with an *-a-* which seems to have been inserted from analogy).

3. *Δέκα* appears in **deca-logue**, and in many names of metric weights and measures, such as **deca-gram** (see **91,** 4), **deca-meter.**

4. From the stem of *ἑβδομάς* we have **hebdom-adal,** a clumsy word for *weekly*.

5. An **exotic** plant is one *from outside* (*ἔξω*),

*foreign.* **Esoteric** (ἔσω) doctrines are, so to speak, the "*inside*," or *secret*, doctrines, contrasted with the **exoteric**, or *outside*, *public*, doctrines, which may be imparted to everybody.

6. Παῖς takes the forms **-paed-** and **-ped-**; the latter syllable must not be confounded with *ped* in derivatives of Latin *pes*, *pedis*, *foot*. A **ped-o-baptist** is one who believes in *child-baptism* (βαπτίζω *baptize*). **Ortho-ped-y** is *child straightening* (ὀρθός), curing children's deformities. From παιδεία education (παιδεύω) we obtain **en-cyclo-paedia** and **cyclo-paedia** (ἐν and κύκλος).

7. The nominative πούς appears in **poly-pus**, *many-footed* (see **91**, 12), which is also shortened to **poly-p**. The stem-form **-pod-** is seen in **chir-o-pod-ist** (χείρ), a healer of *hands* and *feet*, and **tri-pod** (τρεῖς), and in numerous scientific words like **cephal-o-pod** (κεφαλή). Finally, **anti-pode** has been formed as the singular of **anti-pod-es** (ἀντί), and thus has final *e*.

8. Τρεῖς is also seen in **tri-logy**, a series of *three connected plays*, and in **tri-cycle** (κύκλος).

9. **Peri-phery** (περί and φέρω) is the exact equivalent, etymologically, of *circum-ference*, from Latin *circum* and *fero*; but the latter is used only of circles and spheres, while the former is used of other figures. The root of φέρω takes also the form φορ-. A **meta-phor** (μετα-φορά) is, in a certain sense, a *trans-fer* (Latin *trans* and *fero*) of meaning; as when a soldier is called a lion to denote that he is brave, the word *lion* contains a **meta-phor.**

10. **Phos-phorus** (φως-φόρος) signifies *light-bearer*. The stem φωτ- is found in **phot-o-graph** (γράφω means *to draw* or *paint* as well as *to write*; compare **graphic**, 31, 4), **phot-o-sphere** (σφαῖρα) the burning gas which envelopes the sun; **phot-o-meter**, an instrument for *measuring* the quantity of *light*; **phot-o-litho-graph** (λίθος), a print from a *stone* on which the picture has been printed by *photography*.

## XIV. Consonant Declension: Stems in -ν- and -ρ-.

**83.**

| | | ὁ (δαιμον-) *divinity* | ἡ (εἰκον-) *image* | ὁ (ῥητορ-) *orator* |
|---|---|---|---|---|
| Sing. | N. | δαίμων | εἰκών | ῥήτωρ |
| | G. | δαίμον-ος | εἰκόν-ος | ῥήτορ-ος |
| | D. | δαίμον-ι | εἰκόν-ι | ῥήτορ-ι |
| | A. | δαίμον-α | εἰκόν-α | ῥήτορ-α |
| | V. | δαῖμον | εἰκών | ῥῆτορ |
| Dual | N. A. V. | δαίμον-ε | εἰκόν-ε | ῥήτορ-ε |
| | G. D. | δαιμόν-οιν | εἰκόν-οιν | ῥητόρ-οιν |
| Plu. | N. V. | δαίμον-ες | εἰκόν-ες | ῥήτορ-ες |
| | G. | δαιμόν-ων | εἰκόν-ων | ῥητόρ-ων |
| | D. | δαίμοσι | εἰκόσι | ῥήτορ-σι |
| | A. | δαίμον-ας | εἰκόν-ας | ῥήτορ-ας |

*a*. Stems in -ν- and -ρ- omit the nominative ending -ς, and lengthen a preceding ε or ο to η or ω. Observe that the long vowel is retained in the vocative singular if accented, otherwise not. In the dative plural ν before -σι is dropped.

## 84. *Vocabulary.*

| | |
|---|---|
| ὁ ἀγών, ἀγῶνος[1] | *contest* (**agony**). |
| ἀγωνίζομαι, dep., | *struggle, engage in a contest* (**agonize**). |
| ἀντ-αγωνίζομαι (ἀντί and ἀγ.), dep., | *struggle against* (**ant-agonize**). |
| ὁ ἀντ-αγωνιστής, -οῦ | **ant-agonist.** |
| ὁ ἀήρ, ἀέρος | **air.** |
| ὁ ἆθλος, -ου | *athletic game.* |
| τὸ ἆθλον, -ου | *prize.* |
| ὁ ἀθλητής, -οῦ | **athlete.** |
| ὁ δαίμων, -ονος | *divinity, spirit* (**demon**). |
| ἡ εἰκών, -όνος | *image, statue* (**icon**-oclasm). |
| ἔρημος, -η, -ον | *solitary, lonely* (**erem-ite**). |
| ὁ κανών, -όνος | *measuring-rod, rule* (**canon**). |
| κλάω | *break* (icono-**clasm**). |
| ἡ ναῦς | *ship* (**nausea**). |
| ὁ ναύτης, -ου | *sailor* (**naut-ical**). |
| τὸ πῦρ | *fire* (**pyr**-otechnics). |
| ὁ ῥήτωρ, -ορος | *orator* (**rhetor**). |
| ὁ χάραξ, -κος | *pointed stake.* |
| χαράσσω | *scratch.* |
| ὁ χαρακτήρ, -ῆρος | *mark (engraved or stamped on something.* **Character**). |

## 85. *Exercises.*

I. Translate into English.

1. Ἡ γλῶσσα τοῦ ῥήτορος ἄρχει τοῦ δήμου.

[1] From ἄγω: (1) *a gathering*, (2) *a gathering for athletic contests*, (3) *contest.*

2. ὀλίγοι ἆθληταὶ ἆθλα φέρουσιν ἐκ τῶν ἀγώνων. 3. ἐν τοῖς ἀγῶσιν ἀγωνίζονται οἱ ἆθληταὶ γυμνοί.[1] 4. ὁ παῖς ποιέει πῦρ ἐν γωνίᾳ τοῦ οἴκου. 5. χαράσσει τὴν εἰκόνα τοῦ τῶν ναυτῶν θεοῦ, καὶ κλάει τὸν τοῦ ὄρνῑθος πόδα. 6. οὐ κακὸς παῖς ἐστι; 7. ἡ ναῦς τὸν χρῡσὸν τῶν ἆθλητῶν φέρει. 8. ὄρνῑν ὄψεσθε ἐν τῷ ἀέρι. 9. ἀγαθὸν δαίμονα ἔχει ὡς (as) ἐπίσκοπον. 10. ὁ τοῦ ὑποκριτοῦ ἀνταγωνιστὴς κλάει τὰς ἀρχαίᾱς εἰκόνας (**icon-o-clast**) τῶν θεῶν. 11. ὁράω κριτὴν ὀρθὸν, ὃς ὀλίγους φίλους ἔχει καὶ φαίνεται ἔρημος. 12. ὁ ἐπίσκοπος μακρὸν κανόνα φέρει καὶ ὁράει τοὺς μῑκροὺς παῖδας οἳ ἐπὶ τῷ κρυστάλλῳ εἰσί. 13. οἱ παῖδες τύπτουσι τὸν ἆθλητήν.

### II. Translate into Greek.

1. The child bears [away] the first prize. 2. Through the air are borne the voices of birds. 3. In the air are good spirits who are guardians of men. 4. Small marks appear on the gold. 5. The statues in the park appear lonely. 6. The athlete has a measuring-rod seven feet[2] long. 7. The orator is an antagonist of a sailor in the first contest of the season. 8. The measuring-rod makes a long mark on the head of the ancient mariner. 9. Little children break the ice with stones. 10. The fire is seen afar. 11. We are reading the tale of the ancient mariner. 12. A wise orator by a few words leads the people. 13. Shall we see a contest of athletes under the

[1] This was the Greek custom. [2] Accusative of extent.

tree? 14. The fear of God is the beginning of wisdom.

### 86. *Notes on Derivatives.*

1. **Agony** (*ἀγωνία*, another form for *ἀγών*) is properly *struggle*, then the *pain of struggle* in a contest, but has come to include any severe pain or anguish. From *ἀγωνίζομαι* is formed *ἀγωνιστής contestant;* this with *πρῶτος* gives **prot-agonist**, *first contestant*, used especially of the leading actor in a Greek play.

2. **Aer-o-naut** is an *air-sailor;* **aer-o-lite**, a *stone* which falls from the *air*. As *aer* was taken from Greek into Latin, some of our derivatives have Latin endings or are compounded with Latin words. Such are **aer**-*ial*, **aer**-*ate*, **aer**-*iform*. **Air** has been further changed by coming through French.

3. **Daemon**, or **demon**, now denotes bad spirits only, quite differently from Greek usage; and **daimon** is sometimes used in the more general sense of *δαίμων*. This sense is retained in **daimonic**, and sometimes, though not usually, in **daemonic**; **demoniac** and **demon-ology** are connected rather with **demon**.

4. **Icon-o-clasm** is the act of an **icon-o-clast**; **icon-o-graphy** is the *description of images*, *statues*, or *pictures*.

5. **Eremite** (*ἐρημίτης*, from *ἔρημος*) is less common than **hermit**, the corrupted form of the same word.

6. The various meanings of **canon** are all more or less closely connected with the figurative sense of *rule*. For example, it denotes a *rule of the church;* the *list of sacred books* accepted by the church as belonging to the Bible; the *authoritative list of saints*, as in the Roman Catholic church. Hence we have **canonical** and **canonize**.

7. Ναυτίλος, which is merely another form of ναύτης, is Latinized into **nautilus**, a little shell-fish that sails over the water in its shell. The connection between ναῦς and **nausea** is plain to any one who has been sea-sick.

8. On a **pyre** (from πῦρ) the dead were burned, among the Greeks and Romans. **Pyr-o-technics** is the *art* (τέχνη) of making *fire-works*. The **em-pyrean** (from ἔμ-πυρος *in fire* or *on fire*, ἐν and πῦρ) is the *highest heaven*, which the ancients imagined to be pure fire.

9. **Rhetoric** is primarily ἡ ῥητορικὴ τέχνη *the art of an orator;* but the term is now used to denote the art of *composition*, while *oratory* has more reference to the art of *speaking* in public.

10. The primary force of **character** is still seen in its sense of a *distinctive mark*, as a letter, figure, or sign. Then the word came to signify the *sum* of those *invisible marks* of one's nature, the qualities of soul which make up what is called **character**. Hence **characterize** (χαρακτηρίζω) and **characteristic**.

11. In this and former chapters we have met several Greek verbs derived from nouns and end-

ing in *-ίζω* or *-ίζομαι*. This ending *-ίζω* (*-ίζομαι*) was used very freely in Greek to change nouns into verbs; and so many Greek verbs have been taken into English with the termination **-ize** (or **-ise**) that this ending itself has been pretty fully naturalized, and is added to many nouns and adjectives which have themselves nothing to do with Greek. Also, from the same class of verbs were formed nouns in *-ισμός* and *-ιστής*, which have given us the endings **-ism** and **-ist**.

## XV. Consonant Declension: Neuter Stems in *-ατ-* and *-εσ-*. Πολύς.

**87.**

| | | τὸ (πνευματ-) *breath* | τὸ (γενεσ-) *race* |
|---|---|---|---|
| Sing. | N. | πνεῦμα | γένος |
| | G. | πνεύματ-ος | γένε-ος |
| | D. | πνεύματ-ι | γένει |
| | A. | πνεῦμα | γένος |
| | V. | πνεῦμα | γένος |
| Dual | N. A. V. | πνεύματ-ε | γένε-ε |
| | G. D. | πνευμάτ-οιν | γενέ-οιν |
| Plu. | N. V. | πνεύματ-α | γένε-α |
| | G. | πνευμάτ-ων | γενέ-ων |
| | D. | πνεύμασι | γένε-σι |
| | A. | πνεύματ-α | γένε-α |

*a*. All neuter nominatives singular in *-α* have stems in *-ατ-*; final *τ* of the stem is dropped in

the nominative, accusative, and vocative singular, which take no case-ending. This τ often appears in English derivatives.

*b.* Stems in -εσ- change the last syllable to -ος in the nominative, accusative, and vocative singular. This is the same vowel-change which we have already met in λέγω, λόγος; τρέπω, τρόπος (see **57**, 7); στέλλω, στόλος (see **60**, 7); νέμω, νόμος; σκέπτομαι, σκοπός; φέρω, φόρος (see **82**, 9). Between two vowels, and before -σι, σ is dropped.

**88.** The adjective πολύς, πολλή, πολύ *much* (plural, *many*) has the stem πολυ- in some forms, and in others the stem πολλο- (feminine, πολλᾱ).

| | | | | |
|---|---|---|---|---|
| Sing. | N. | πολύς | πολλή | πολύ |
| | G. | πολλοῦ | πολλῆς | πολλοῦ |
| | D. | πολλῷ | πολλῇ | πολλῷ |
| | A. | πολύν | πολλήν | πολύ |
| | V. | πολύ | πολλή | πολύ |
| | | (Dual wanting.) | | |
| Plu. | N. V. | πολλοί | πολλαί | πολλά |
| | G. | πολλῶν | πολλῶν | πολλῶν |
| | D. | πολλοῖς | πολλαῖς | πολλοῖς |
| | A. | πολλούς | πολλάς | πολλά |

**89.** *Vocabulary.*

| | |
|---|---|
| ἄλλος, -η, -ο[1] | *other* (allo-pathy). |
| ἄριστος, -η, -ον | *best* (aristo-crat). |

[1] Declined like αὐτός (see **66** and note [1]).

| | |
|---|---|
| ὁ γάμος, -ου | *marriage* (poly-**gam**-y). |
| γίγνομαι[1] | *become, be born,* (of events) *take place.* |
| ἡ γενεά, -ᾶς (fr. γίγνομαι) | *family* (**genea**-logy). |
| τὸ γένος, -εος (fr. γίγνομαι) | *race, kind* (Latin *genus*). |
| τὸ γράμμα, -τος (fr. γράφω) | *writing, letter* (tele-**gram**). |
| τὸ εἶδος, -εος | *shape, figure* (kal-**eido**-scope). |
| καλός, -ή, -όν | *beautiful* (**kal**-eidoscope). |
| τὸ κάλλος, -εος | *beauty.* |
| τὸ κράτος, -εος | *strength.* |
| κρατέω (fr. κράτος) | *rule* (aristo-**crat**). |
| ὅμοιος, -ᾱ, -ον | *like* (**homoeo**-pathy). |
| ὁμοῦ, adv., | *together.* |
| τὸ ὄνυμα, -τος | *name* (syn-**onym**). |
| τὸ πάθος, -εος | *feeling, passion* (**pathos**). |
| τὸ πνεῦμα, -τος | *breath, wind* (**pneumat-ic**). |
| ὁ πνεύμων, -ονος | *lung* (**pneumon-ia**). |
| πολύς, πολλή, πολύ | *much,* plural *many* (**poly**-gamy). |
| πρό, prep. w. gen., | *before* (**pro**-gram). |
| τὸ χρῶμα, -τος | *color* (**chrome**). |
| τὸ ψεῦδος, -εος | *falsehood* (**pseud**-onym). |

## 90. *Exercises.*

### I. Translate into English.

1. Ἐν τῇ ἀρίστῃ ἀρχῇ οἱ ἄριστοι κρατέουσι (**aristo-crat, aristo-cracy**). 2. ἡ ἀρχὴ κακή ἐστιν εἰ

[1] Root γεν-; compare Latin *gigno, genui, genus.*

(*if*) κακὸς δῆμος κρατέει (**demo-cracy**) τῶν ἀρίστων πολιτῶν.[1] 3. οἱ θεοὶ νέμουσι τῷ τῶν ἀνθρώπων γένει κάλλος καὶ κράτος καὶ τὰ ἄλλα ἀγαθά. 4. τὰ πάθεα τῶν θεῶν ὅμοια τοῖς τῶν ἀνθρώπων πάθεσίν[2] εἰσι. 5. πολλαὶ γενεαὶ οἰκέουσιν ὁμοῦ τὴν γῆν. 6. οἱ καλοὶ καὶ ἀγαθοὶ παῖδες οὐ λέγουσι ψεύδεα. 7. τὸ χρῶμα τῶν ἐπὶ τῷ βιβλίῳ γραμμάτων ὅμοιόν ἐστι χρῡσῷ. 8. οἱ πνεύμονες τοῦ ἀθλητοῦ γυμνάζονται πρὸ τοῦ ἀγῶνος, καὶ ἡ σὰρξ γίγνεται ὁμοίᾱ λίθῳ. 9. τί ἐστιν ἐν ὀνύματι; 10. καλὰ εἴδεα σκεπτόμεθα (**kal-eido-scope**). 11. οἱ ὄρνῑθές εἰσι πολλῶν χρωμάτων[3] (**poly-chrome**). 12. ποιηταὶ γράφουσι περὶ τοῦ γάμου κάλλεος καὶ κράτεος. 13. πολλοὶ ποταμοὶ μακρὰ ὀνύματα ἔχουσι. 14. οὐ πολὺ φῶς ἔχομεν ἐκ τῶν ἄστρων. 15. ὦ παῖ, αἰσθάνει τὸ κράτος τῶν πνευμάτων;

### II. Translate into Greek.

1. In many contests the best men bear [away] the prizes. 2. The athlete's family has many marks of beauty. 3. The sailor's horses are from a beautiful race. 4. The child has a good name and a figure which is like the statues of the gods. 5. You are painting (*γράφω*) the letters with beautiful colors. 6. Men do not rule the winds. 7. The ship is borne by the strength of the winds.

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[1] As a verb of *ruling* *κρατέω* takes the genitive (see **81**, I., 1).

[2] Ὅμοιος takes the dative, like ἴσος (see **72** and note [1]).

[3] Predicate genitive, used as in Latin.

8. The orators are exercising their lungs; they are reading together a song about marriage. 9. The marriage takes-place before the season of roses. 10. We have like feelings (**homoeo-pathy**) with other men. 11. In the books of ancient orators are not a few falsehoods. 12. In the best schools children are educated together. 13. The solitary athlete shows much strength, but not much beauty.

### 91. *Notes on Derivatives.*

1. **Allo-pathy** (*ἄλλος, πάθος*), the use of such medicines as will produce effects *different* from those produced by the disease, is contrasted, as a mode of treating disease, with **homeo-pathy** (see **14**, *g*).

2. From *γάμος* we obtain **mono-gamy** (*μόνος*), **poly-gamy** (*πολύς*), and *bi*-**gamy**; the last is another instance of the combination of a Latin with a Greek element. (Compare *bi*-**cycle**, **60**, 5.)

3. **Hetero-geneous** (*ἑτερο-γενής*; *ἕτερος* and *γένος*) means *of different kinds*, and is contrasted with **homo-geneous** (*ὁμο-γενής*; for *ὅμο-* see **91**, 8) *of the same kind*, or *all of one kind*. **Eu-gene** (*εὐγενής*, from *εὖ* and *γένος*) and its feminine **Eu-genia**, or **Eu-genie** (the French form), signify *well-born*, or *of good race*. The root of *γίγνομαι* takes the form *γον-* (see **87**, *b*, second sentence) in **theo-gony** (*θεογονίᾱ, θεός*), *birth of the gods*, or *genealogy of the gods*; also in **cosmo-gony**, *birth of the universe*.

4. The syllable **-gram**, from *γράμμα*, has been already given, in some words, as from *γράφω* (**epi-**

**gram, 68,** 6; **mono-gram, 68,** 9; **deca-gram, 82,** 3). Further, **pro-gram** (*πρό*) is literally a *before-writing;* **grammar** was first applied to *written* language; the adjective **grammatical** shows the *τ* of the stem.

5. We have seen that in many compounds the vowel *-o-* is inserted to connect the two parts, sometimes taking the place of a different vowel at the end of the first stem. (Compare **51,** 1.) In **spher-oid** (from *σφαῖρα*), **aster-oid** (from *ἀστήρ, ἄστρον*), **delt-oid** (from *δέλτα*), **anthrop-oid** (in which, if it stood by itself, one might say that the *o* belonged to the stem of *ἄνθρωπος*), this *o* has been contracted with **-id,** the remnant of *εἶδος*, into the syllable **-oid.** Then, as this ending occurred so frequently (especially in technical or scientific words), the syllable **-oid** has come to be regarded as a simple suffix, meaning *like*, which may be added to words from Latin as well as to words from Greek. Thus *ov-***oid** (Latin *ovum, egg*), *albumin-***oid,** etc. The syllable **-ide,** frequent in chemical terms, is also from *εἶδος*.

6. Instead of *καλός* or *κάλλος*, the related form *καλλι-* was used in composition. This gives **calli-** in **calli-graphy, calli-sthenics** (*σθένος, -εος, strength,* nearly equivalent to *κράτος*).

7. From *κράτος, κρατέω,* we have the forms **-crat-ic** and **-cracy** in **aristo-crat, aristo-cracy; demo-crat, demo-cracy; auto-crat** (*αὐτός*); **theo-cracy** (*θεός*); **pluto-crat, pluto-cracy** (*πλοῦτος, -ου wealth*). These words have made the meaning of the part from *κράτος* so familiar, that **-crat** and **-cracy** are

added to a few words not from Greek. Thus *bureau*-**crat**, *bureau*-**cracy**; and *mob-o*-**cracy** is sometimes heard instead of the more regular **ochlo-cracy** (ὄχλος, *-ου mob*).

8. The adverb ὁμοῦ is a genitive form of the adjective ὁμός, *-ή, -όν same*, which early passed out of common use. But a number of compounds of ὁμός remained in common use, and we have in English **homo-geneous** (ὁμο-γενής; see **91**, 3); **hom-onym, hom-onymous** (ὄνυμα), *of the same name*, that is, *pronounced alike*.

9. Besides **hom-onym**, ὄνυμα gives us **an-onymous** (ἀν- *privative;* see **60**, 3, *b*); **syn-onym** (σύν), a word *of like meaning* with another (to be distinguished from **hom-onym**); **pseud-onym** (ψεῦδος); also **ep-onymous** (ἐπί), *giving a name to*, and **ep-onym**, a *name* of a person *given to* a people or place. A **patr-onymic** is a name derived from that of a *father* (πατήρ, πατρ-ός *father*, Latin *pater*) or other ancestor. **Met-onymy** (μετά indicating *change;* see **60**, 6) is a rhetorical figure consisting in a certain kind of *change of name*.

10. From πάθος are derived **pathetic** (παθητικός), **a-pathetic** and **a-pathy** (*alpha privative;* see **60**, 3, *b*), **anti-pathy** (ἀντί), **sym-pathy** (σύν), **hydr-o-pathy** (the treatment of disease by *water*, ὕδωρ), and **path-o-logy**, the *theory* or *doctrine of disease*.

11. The τ of πνευματ- appears in **pneumatic**.

12. The representative of πολύς in English is **poly-** with the force of the plural, *many*, which has already been mentioned with a number of com-

pounds. (See **41**, 1; **60**, 3, *c*; **60**, 8; **82**, 2; **82**, 7.)

13. Πρό appears in **pro-gnosis** (*γιγνώσκω*), *judgment beforehand*, especially as to the probable course and result of a disease, whence **pro-gnostic** and **pro-gnosticate**.

14. From *χρῶμα* we have **mono-chrome** (*μόνος*), **poly-chrome**, **chrom-o-litho-graph** (see **67**, I., 4), and the abbreviated **chromo**. **Chromatic**, pertaining to colors, retains the stem. It is most often used of a musical scale of which the intervals are all half-tones, the intermediate tones having been at one time commonly written in colors.

## XVI. Consonant Declension: Stems in -ι- and -ευ-. Δύναμαι.

**92.**

| | | ἡ (πολι-) *city* | ὁ (βασιλευ-) *king* |
|---|---|---|---|
| Sing. | N. | πόλι-ς | βασιλεύ-ς |
| | G. | πόλε-ως | βασιλέ-ως |
| | D. | πόλει | βασιλεῖ |
| | A. | πόλι-ν | βασιλέ-ᾱ |
| | V. | πόλι | βασιλεῦ |
| Dual | N. A. V. | πόλε-ε | βασιλέ-ε |
| | G. D. | πολέ-οιν | βασιλέ-οιν |
| Plu. | N. | πόλε-ες | βασιλέ-ες |
| | G. | πόλε-ων | βασιλέ-ων |
| | D. | πόλε-σι | βασιλεῦ-σι |
| | A. | πόλεις | βασιλέ-ᾱς |

*a.* Stems in -ι- take -ως, instead of -ος, in the genitive singular, and take -ν in the accusative singular. The vowel ι appears only in the nominative, accusative, and vocative singular; elsewhere ε (in the accusative plural ει) has taken its place.

*b.* The genitive singular and plural of stems in -ι- still keep the accent on the antepenult.

*c.* Stems in -ευ- lose υ before a vowel in the ending; they take -ως in the genitive singular, -ᾱ in the accusative singular, and -ᾱς in the accusative plural.

**93.** The verb *δύναμαι can, am able*, is a deponent, and, like Latin *possum*, takes the infinitive in dependence upon it. It is conjugated as follows:

| | | |
|---|---|---|
| Sing. | 1 | *δύνα-μαι* |
| | 2 | *δύνα-σαι* |
| | 3 | *δύνα-ται* |
| Dual | 2 | *δύνα-σθον* |
| | 3 | *δύνα-σθον* |
| Plu. | 1 | *δυνά-μεθα* |
| | 2 | *δύνα-σθε* |
| | 3 | *δύνα-νται* |

**94.** *Vocabulary.*

| | |
|---|---|
| *τὸ ἄκρον, -ου* | *top, upper part* (acro-stic). |
| *ἡ ἀκρό-πολις, -εως* | *citadel*, acro-polis. |
| *ὁ βασιλεύς, -έως* | *king.* |
| *ἡ γένεσις, -εως* | *birth, origin*, genesis. |

| | |
|---|---|
| γλύφω | *carve* (hiero-**glyph**-ic). |
| δίς, adv., | *twice*, related to δύο *two*. |
| δύναμαι | *can, am able.* |
| ἡ δύναμις, -εως | *force, power* (**dynamite**). |
| ὁ δυνάστης, -ου | *ruler*, **dynast** (**dynasty**). |
| ἱερός, -ά, -όν | *sacred* (**hiero**-glyphic). |
| ὁ ἱερεύς, -έως | *priest* (**hier**-archy). |
| λύω | *loose, undo, let loose.* |
| ἡ λύσις, -εως | *a loosing, setting free.* |
| ἀνα-λύω | *unloose, take apart*, **ana-lyze.** |
| ἡ ἀνά-λυσις, -εως | *an undoing, taking apart*, **ana-lysis.** |
| τὸ μῖσος, -εος | *hatred* (**mis**-anthrope). |
| νεκρός, -ά, -όν | *dead* (**necro**-polis). |
| νέος, -ᾱ, -ον | *new, young* (**neo**-phyte). |
| ἡ πόλις, -εως | *city* (necro-**polis**). |
| ὁ στίχος, -ου | *line* (as of writing). |
| τάσσω | *arrange* (**tactics**). |
| ἡ τάξις, -εως | *arrangement* (syn-**tax**). |
| φύω | *make grow.* |
| ἡ φύσις, -εως | (originally *growth*, then) *nature* (**physical**). |
| τὸ φυτόν, -οῦ | *plant* (neo-**phyte**). |

## 95. *Exercises.*

I. Translate into English.

1. Οἱ ἱερέες ἐν τῇ ἀκροπόλει γλύφουσι γράμματα ἐπὶ λίθοις. 2. ἐν τοῖς ἀρχαίοις βιβλίοις ἀναγιγνώσκομεν περὶ τῆς τοῦ κόσμου γενέσεως (**cosmo-gony**). 3. οἱ δυνάσται πολλὴν δύναμιν ἔχουσι καὶ κρατέου-

σι πολλῶν ἀνθρώπων. 4. δὶς ἀναγιγνώσκει ὁ βασιλεὺς τὸ νέον βιβλίον περὶ τῆς τῶν ἄστρων τάξεως. 5. ἐν τῇ νέᾳ πόλει (**Nea-polis, Naples**) γίγνεται νέον γένος. 6. πολλαὶ καὶ καλαί εἰσιν αἱ τῶν νεκρῶν πόλεες (**necro-polis**). 7. ἡ δύναμις τοῦ ἡλίου φύει τὰ φυτά. 8. τὸ μῖσος ἀνθρώπων (**mis-anthropy**) κακὸν πάθος ἐστί. 9. οἱ θεοὶ λύουσι τὰ πνεύματα, καὶ ἡ ναῦς καὶ τὰ νέα φυτὰ κλάονται. 10. αἱ νέαι δύνανται ἀναλύειν τὸ φυτόν, τὸ ὄνυμα οὐ δύνανται λέγειν. 11. δύνασαι τὴν τῶν ἄστρων φύσιν λέγειν ; 12. οἱ ἱερέες οἰκέουσιν ἐν τῇ ἀκροπόλει, ἀλλὰ οὐ πολὺ κράτος ἔχουσι. 13. πολλοὶ στίχοι γράφονται περὶ τῆς σοφίᾱς τοῦ νέου δυνάστου. 14. ἡ παῖς μανθάνει ᾠδὴν δέκα στίχους μακρᾱ́ν.

II. Translate into Greek.

1. The sacred writings are carved on stones. 2. The priests rule (**hier-archy**) the city, and arrange the sacred [things]. 3. The birth of a young king is reported in the sacred city. 4. The overseer takes-apart and examines the new machine. 5. The force of the wind breaks many trees. 6. The rulers come-to-know the hatred of the citizens. 7. The priests announce the loosing of the sacred birds. 8. Sailors cannot rule the winds. 9. Man is by nature a little world (**micro-cosm**). 10. The plant lives in the air and has a long name. 11. Many races of men arrange their houses in cities, and have kings and priests who make laws. 12. In the sacred books are many tales about the birth of the gods. 13. The wise

man writes a letter to the ruler about the nature of the laws. 14. The top of the tree is dead.

### 96. *Notes on Derivatives.*

1. An **acro-stic** (*ἄκρον* and *στίχος*, *-ον verse* or *line*) is a series of lines of which the first or last letters, or both, form a word or words. A **di-stich** (*δι-* representing *δίς* or *δύο*) is a *couplet*, or *two lines* making complete sense. This prefix **di-**, meaning *double*, or *two*, appears in a number of derivatives, as **di-graph**, *two letters* standing for one sound (*ph*, for example); **di-morphic** or **di-morphous**, appearing under *two forms*; **di-phthong** (see **68**, 9); **di-lemma** (see **110**, 8); **di-(s)syllable** (see **110**, 8). This prefix must not be confused with the *di-* from Latin, meaning *apart*, as in *di-gress*.

2. **Basil**, as a proper name and as the name of a plant, is from *βασιλεύς*. **Basilisk**, a kind of serpent, is from *βασιλίσκος little king*, the diminutive of *βασιλεύς*, so called because something on its head slightly resembles a crown. (Compare **asterisk**, **68**, 2.) A **basilica** (*βασιλική*) was originally the building in which a judicial officer at Athens, called *βασιλεύς*, held court. This style of building, imitated and somewhat changed at Rome, became the prototype of the early Christian churches, and churches of this form are still called basilicas.

3. **Genetic** is the adjective corresponding to **genesis**. **Palin-genesis** (*πάλιν* and *γένεσις*; see **31**, 6) is *again-birth*, *re-generation*.

4. The **tri-glyph** (τρεῖς and γλύφω) is a kind of architectural ornament.

5. **Dynamic** (δυναμικός) is the adjective from δύναμις. **Dynamo** is a common contraction for **dynamo-electric** (ἤλεκτρον *amber*, in which **electricity** was first observed) machine, so called because in it electricity is generated by *force* from a steam-engine.

6. **Hieratic** (ἱερᾱτικός) is the adjective from ἱερεύς. **Hiero-glyphics** were the sacred writing, or picture-characters, which were used by the Egyptian priests, and which have come down to us *carved* on stone. A **hiero-phant** (φαίνω) is one who *shows* (*make plain*, *interprets*) the *sacred things*. **Hier-onymus** (ὄνυμα) means *having a sacred name*; **Jerome** is a corruption of the same.

7. **Para-lysis** (παρά-λυσις) is a *loosing aside*, or *disabling*, the name of a disease which disables the nerves. **Paralytic** (παραλυτικός) is the corresponding adjective, as **analytic** is the adjective corresponding to **ana-lysis**. **Palsy** is a corruption of **paralysis**, intermediate forms being *parlesy*, *palesy*.

8. A **necro-logy** is an *account of the dead*.

9. **Neo-logy** or **neo-logism** (νέος) is the use of *new words*. A **neo-phyte** is one *newly planted* (νεόφυτον); that is, a new convert, or a new member of a religious society. Also from νέος we obtain the prefix **neo-** meaning *new*, used with a considerable number of words, as **neo-platonism** (Πλάτων *Plato*).

10. **Miso-gamist** is from μῖσος and γάμος; **misogynist** from μῖσος and γυνή, γυναικ-ός *woman*.

11. Πόλις has been put at the end of several modern names of cities, such as *Indiana*-**polis**, *Anna*-**polis**, in imitation of ancient **Nea-polis** (literally *new town*), and others. In **Constantino-ple** (Κωνσταντῑνού-πολις *Constantine's town*) and in some others, the last element has been shortened. A Greek **metr-o-polis** was the *mother city* (μήτηρ *mother*, Latin *mater*) which sent out colonies, and to which these colonies looked back as to a common centre. The adjective is **metro-politan** (πολίτης).

12. **Tactics** and **tactic** (τακτικός from τάσσω) have reference to the *arrangement of military* or *naval forces*. **Syntax** (σύν and τάξις) is the *arranging together* of words in sentences; **syn-tactic** is the adjective.

13. From φύσις are derived a number of words which show quite a variety of meaning. Thus **physi-cal** signifies *pertaining to nature;* **physi-o-logy** is the *science of nature*, but in use the word is restricted to one phase of the nature of the human body; **physi-o-gnomy** (γιγνώσκω) is the art of *discerning* the *nature* of a person from his face, and then the word comes to mean the face itself. Again, **physics** is the *science of nature*, having about the force which we should expect **physiology** to have from its etymology. **Physic** has received the special meaning of *the art of healing diseases* (whence **physician**); then the word was employed in the sense of *medicine*, and finally for that particular kind of medicine with which, in old times, people were most familiar. In **meta-physics** μετά

signifies *after* (a common use of μετά with the accusative), since **meta-physics** was considered as coming *after physics* in the order of studies. It includes the study of the phenomena of mind, *psychology* (see **51**, 8).

14. An **epi-phyte** (ἐπί, φυτόν) is a plant growing *on* another, without receiving from it any nourishment.

## XVII. Μι-Verbs: Τίθημι and Δίδωμι.

**97.** A few verbs, some of them common ones, are conjugated in a slightly different manner from the verbs thus far given (with the exception of δύναμαι). This form of conjugation is called the μι-form, from the last syllable of the present indicative active first singular. Τίθημι *put* and δίδωμι *give* are examples.

| | | *Active.* | *Passive (Middle).* |
|---|---|---|---|
| Sing. | 1 | τί-θη-μι | τί-θε-μαι |
| | 2 | τί-θη-ς | τί-θε-σαι |
| | 3 | τί-θη-σι | τί-θε-ται |
| Dual | 2 | τί-θε-τον | τί-θε-σθον |
| | 3 | τί-θε-τον | τί-θε-σθον |
| Plu. | 1 | τί-θε-μεν | τι-θέ-μεθα |
| | 2 | τί-θε-τε | τί-θε-σθε |
| | 3 | τι-θέ-ᾱσι | τί-θε-νται |
| Inf. | | τι-θέ-ναι | τί-θε-σθαι |

| | | *Active.* | *Passive (Middle).* |
|---|---|---|---|
| Sing. | 1 | δί-δω-μι | δί-δο-μαι |
| | 2 | δί-δω-ς | δί-δο-σαι |
| | 3 | δί-δω-σι | δί-δο-ται |
| Dual | 2 | δί-δο-τον | δί-δο-σθον |
| | 3 | δί-δο-τον | δί-δο-σθον |
| Plu. | 1 | δί-δο-μεν | δι-δό-μεθα |
| | 2 | δί-δο-τε | δί-δο-σθε |
| | 3 | δι-δό-āσι | δί-δο-νται |
| Inf. | | δι-δό-ναι | δί-δο-σθαι |

*a.* The root of τίθημι is θε-, that of δίδωμι is δο-; the syllables τι- in τί-θη-μι and δι- in δί-δω-μι, called the *reduplication*, do not appear in derivatives. (Compare γι-γνώ-σκω.) The root-syllables θε- and δο- are lengthened to θη- and δω- in the singular active.

**98.** *Vocabulary.*

| | |
|---|---|
| τὸ ἄνθος, -εος | *flower* (**anther**). |
| τὸ δέρμα, -τος | *skin, hide* (**derm**). |
| δίδωμι | *give* (**dose**). |
| δράω | *do, accomplish.* |
| τὸ δρᾶμα, -τος | (1) *deed*, (2) **drama.** |
| τὸ ἦθος, -εος | *character* (**eth-ics**). |
| κενός, -ή, -όν | *empty* (**ceno**-taph). |
| τὸ κέρας, κέρᾱτος | *horn* (rhino-**ceros**). |
| ὁ μάντις, -εως | *soothsayer, prophet* (necro-**mancy**). |
| τὸ μέλος, -εος | *song, strain of music* (**mel**-ody). |
| ἡ μνήμη, -ης | *memory* (**mnem-onic**). |

ἡ ῥίς, ῥῑνός[1] *nose* (**rhin**-o-ceros).
ὁ τάφος, -ου *grave, tomb* (ceno-**taph**).
τίθημι *put, place.*
ἡ θέσις, -εως *position, putting* (**thesis**).
συν-τίθημι *put together.*
ἡ σύν-θεσις, -εως *a putting together, composition* (**syn-thesis**).
τὸ φάρμακον, -ου *drug* (**pharmacy**).

## 99. *Exercises.*

I. Translate into English.

1. Τὸ θερμὸν τοῦ ἡλίου φύει τὰ ἄνθεα. 2. ἐπὶ τῷ τάφῳ (**epi-taph**) τοῦ μάντεως γλύφομεν τὰ γράμματα τοῦ ὀνύματος. 3. ἡ μῑκρὰ παῖς τάσσει ἄνθεα ἐπὶ τῷ κενῷ τάφῳ (**ceno-taph**). 4. ὁ βασιλεὺς δύναται δράειν πολλὰ καὶ ἀγαθὰ δράματα. 5. ἐπὶ τῷ ἄκρῳ τῆς ῥῑνὸς κέρας (**rhin-o-ceros**) ἐστί. 6. [ἡ] φύσις δίδωσιν ἀνθρώποις πολλὰ φάρμακα, ἃ ὁ σοφὸς φαρμακεὺς (**pharmacist**, *druggist*) συντίθησι. 7. τοῖς ἔργοις καὶ δράμασι τοῦ παιδὸς γιγνώσκομεν τὸ ἦθος. 8. ἡ σύνθεσις οὐχ ὁμοίᾱ ἐστὶ τῇ ἀναλύσει. 9. ὁ ναύτης τίθησιν ὕδωρ ἐν τῷ κενῷ δέρματι χιμαίρᾱς. 10. οἱ ὑποκριταὶ φαίνονται ἔχειν ἐν τῇ μνήμῃ πολλὰ μέλεα. 11. οἱ ἱερέες τιθέᾱσι χρῡσὸν ὑπὸ λίθῳ ἐν γωνίᾳ τοῦ οἴκου. 12. ἀγαθὰ μόνα λέγομεν περὶ τῶν νεκρῶν. 13. συντίθεμεν ῥόδα καὶ ἄλλα ἄνθεα. 14. ὦ βασιλεῦ, οὐ δύνασαι βίον τοῖς νεκροῖς διδόναι.

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[1] Accusative ῥῖνα.

II. Translate into Greek.

1. The soothsayer sells drugs [which are] like dead flowers. 2. The sun gives to the skin of the sailor's nose the color of a rose. 3. A good character is shown by good deeds. 4. The best actors have a good memory. 5. The king who makes (τίθημι) the laws of the people cannot make (ποιέω) the songs. 6. Nature gives horns to the she-goat and a thick (παχύ) hide (**pachyderm**) to the hippopotamus. 7. The first flowers of the season are put upon the graves of the dead. 8. Can you tell the position of the cities which are sending their citizens to war? 9. The pedagogue is writing a book about the composition of words. 10. The priest is examining the origin of the sacred songs. 11. Young orators are able to put together many words which have little force. 12. The gods appear to the soothsayer alone. 13. A beautiful deed is like a light which can be seen afar.

## 100. *Notes on Derivatives.*

1. **Anth-o-logy** is properly a *collection of flowers;* for the primary meaning of λέγω, from which the last part is derived, is *gather.* (Ἐκ-λεκτικός **eclectic,** from ἐξ and λέγω, shows the same force of the verb.) But **anth-ology** is generally used in a figurative sense, to denote a collection of choice passages from authors, especially from poets. **Helianthus** (ἥλιος) is the scientific name for *sun-flower.*

2. **Epi-dermis** (*ἐπί* and *δέρμα*), the scientific word for the *outer skin*, has come into common use. **Hypo-dermis**, the *under skin* (*ὑπό*), is mostly confined to scientific writing and speech, although the adjective **hypo-dermic** has become common from the practice of giving certain remedies by injection *under the skin*. The element **hypo-** is used in many scientific terms in the opposite sense to that of **hyper-** (see **46**, 6, and note that the related Latin prefix *sub-* is in like manner contrasted with *super-*). The adjective **pachy-dermatous** (*παχύ thick*) preserves the *-ατ-* of *δερματ-*. **Taxi-dermy** is the *art of preparing skins* so as to preserve their natural appearance.

3. **Dose** is our remnant of *δόσις, -εως a giving*, from *δίδωμι*. **Anti-dote** (*ἀντί-δοτον*) is a medicine *given against* — that is, to counteract some effect. **An-ec-dote** is from *ἀν-έκ-δοτον*. The plural *ἀν-έκ-δοτα* (literally *things not given out* or *published*) was the name 'given by Procopius [a Byzantine writer of the sixth century A.D.] to the *unpublished* memoirs of the emperor Justinian, which consisted chiefly of tales of the private life of the court; whence the application of the name to *short stories* or *particulars*.'

4. A **drastic** (*δραστικός* from *δράω*) remedy is an *active, vigorous* one. The *τ* of the stem *δρᾱματ-* appears in **dramatic, dramatist**, and in **dramat-urgy** (*δρᾱματουργίᾱ* for *δρᾱματ-ο-εργίᾱ*, the second part being from *ἔργον*) *drama-making*, or the art of writing and representing plays.

5. An earlier meaning of ἦθος is *custom, habit;* hence, that body of habits and usages which make up *character* or *morals.* (In the same way Latin *mos, moris, custom,* has given us *moral.*) From ἦθος in the latter sense we have **ethic, ethical,** *pertaining to morals,* and **ethics,** the *science of morals.*

6. Besides **rhin-o-ceros** (ῥῑν-ο-κέρως *nose-horn*) κέρως gives us also **mono-ceros** (μονο-κέρως) *unicorn* (Latin *unus, one,* and *cornu, horn*).

7. From μάντις we have the adjective **mantic** (μαντικός), and also the element **-mancy** (μαντεία), *divination,* in **chir-o-mancy,** divination by examining the *hand* (χείρ), **necro-mancy,** divination by consulting the *dead* (νεκρός), **pyr-o-mancy,** by interpreting the appearance of a *fire* (πῦρ), and **biblio-mancy,** by selecting hap-hazard a passage of the *Bible* (βιβλίον). The corresponding adjectives are **necro-mantic,** etc.

8. Μέλος (which refers to the music, while ᾠδή refers more to the words of a song) appears in **melody** (see **31**, 7) and in **mel-o-drama,** *song-play,* or play interspersed with music.

9. From μνήμη is derived the adjective μνήμων *mindful,* which gives our word **mnemonic,** *pertaining to memory,* and **mnemonics,** a system of artificial *aids to memory.* **A-mnesty** (ἀ-μνηστεία, *alpha privative;* see **60**, 3, *b*) is a legal *lack of memory,* that is, a general pardon for past offences in time of war.

10. *a.* The root θε- is the central element of a number of important derivatives. **Thesis** has the

figurative meaning of a *position taken and maintained in argument.* (Note the derivation of *position* from Latin *positio*, from *pono*, *to place.*) **Anti-thesis** (*ἀντί*) is *op-position, contrast;* **par-en-thesis** (*παρά, ἐν*) is literally a *putting in beside*, then *something put in beside*, as a *side* or *subordinate* matter; **hypo-thesis** (*ὑπό*) is *under-putting*, a *sup-position* (Latin *sub, under*); **syn-thesis**, *putting together*, is often contrasted with **ana-lysis**, *taking apart.* The corresponding adjectives are **anti-thetic** (*ἀντι-θετικός*), **par-en-thetic**, etc., to each of which *-al* is often added. Further, **epi-thet** (*ἐπί-θετον*) is a descriptive word *put on* (figuratively) to a person or thing.

*b.* Again, *θήκη* is a *case* or *chest* in which to put things; an **apo-thecary** (*ἀπό*) was originally so called because he has his drugs *put away in cases;* **biblio-theke** (*βιβλίον*), *book-case*, is an old word for *library.* **Hypo-thecate** is a legal term which goes back to the elements *ὑπό* and *θήκη.* Hence *re-hypothecate.*

*c.* A **theme** (*θέμα, -τος*) is primarily a subject *laid down*, or *proposed* for discussion; from this are derived the other uses of the word. The adjective **thematic** retains the *-ατ-* of the stem. Finally, *ἀνάθεμα, -τος* (*ἀνά* here meaning *up*) was originally anything *put up* in a temple, that is, offered or devoted to a god. Later, however, the form *ἀνά-θημα* was used in this sense, and *ἀνά-θεμα* meant only what was devoted to an *evil* power. Hence **ana-themat-ize** (*ἀνα-θεματίζω*) signifies *to devote to*

*evil, to curse solemnly;* and **ana-thema** is not only the *person* thus cursed, but also the *curse itself*, which was formerly a solemn ceremony of the church.

11. **Pharmaco-poeia** (*φαρμακο-ποιτᾱ*) signifies a book describing *drug-making*, or *the preparation of medicines.*

## XVIII. Μι-Verbs: Ἵστημι and Κεράννῡμι.

**101.** The root of *ἵστημι set up, cause to stand*, is *στα-*, the same root which appears in Latin *sta-re* and English *stand.* The present indicative and infinitive are as follows:

| | | *Active.* | *Passive (Middle).* |
|---|---|---|---|
| Sing. | 1 | *ἵ-στη-μι* | *ἵ-στα-μαι* |
| | 2 | *ἵ-στη-ς* | *ἵ-στα-σαι* |
| | 3 | *ἵ-στη-σι* | *ἵ-στα-ται* |
| Dual | 2 | *ἵ-στα-τον* | *ἵ-στα-σθον* |
| | 3 | *ἵ-στα-τον* | *ἵ-στα-σθον* |
| Plu. | 1 | *ἵ-στα-μεν* | *ἱ-στά-μεθα* |
| | 2 | *ἵ-στα-τε* | *ἵ-στα-σθε* |
| | 3 | (*ἱ-στά-ᾱσι*) *ἱ-στᾶσι* | *ἵ-στα-νται* |
| Inf. | | *ἱ-στά-ναι* | *ἵ-στα-σθαι* |

*a.* The syllable *ἱ-* (originally *σι-*) is a reduplication, like *τι-* in *τίθημι.* (Latin *sisto* corresponds, in formation and meaning, to *ἵστημι.*) The meaning *stand* is given to certain other tenses of the

verb, which we shall not use here, and most of the derivatives show this meaning.

**102.** The root of *κεράννῡμι mix* is *κερα-*, which is shortened to *κρᾱ-*, in derivatives. The syllable *-ννῡ-*, *-ννυ-*, is a suffix used to form the stem of the present tense.

| | | *Active.* | *Passive* (*Middle*). |
|---|---|---|---|
| Sing. | 1 | *κερά-ννῡ-μι* | *κερά-ννυ-μαι* |
| | 2 | *κερά-ννῡ-ς* | *κερά-ννυ-σαι* |
| | 3 | *κερά-ννῡ-σι* | *κερά-ννυ-ται* |
| Dual | 2 | *κερά-ννυ-τον* | *κερά-ννυ-σθον* |
| | 3 | *κερά-ννυ-τον* | *κερά-ννυ-σθον* |
| Plu. | 1 | *κερά-ννυ-μεν* | *κερα-νύ-μεθα* |
| | 2 | *κερά-ννυ-τε* | *κερά-ννυ-σθε* |
| | 3 | *κερα-νύ-ᾱσι* | *κερά-ννυ-νται* |
| Inf. | | *κερα-νύ-ναι* | *κερά-ννυ-σθαι* |

## 103. *Vocabulary.*

*αἱρέω* — *seize, grasp.*

*αἱρέομαι* (middle) — *choose.*

*αἱρετικός, -ή, -όν* — *able to choose* (**heretic**).

*δι-αιρέω* (fr. *διά* and *αἱρέω*) — *divide* (**di-eresis**).

*δια-λέγομαι*, dep., — *converse* (**dia-lect**).

*δυσ-* — in compounds only, with the force of *hard* or *bad;* opposed to *εὖ* (**dys**-pepsia).

*τὸ ζῷον, -ου* — *animal* (**zoö**-logy).

| | |
|---|---|
| ἴδιος, -ᾱ, -ον | *one's own, private* (**idiom**). |
| ἵστημι | *set up, cause to stand* (**stat-ic**). |
| κεράννῡμι | *mix.* |
| ὁ κρᾱτήρ, -ῆρος | *mixing-bowl* (**crater**). |
| ὁμαλός, -ή, -όν | *even, level* (**an-omalous**). |
| πέπτω | *digest* (dys-**pep-sia**). |
| πλάσσω | *form, mould* (**plas-tic**). |
| τέμνω | *cut* (**tome**). |
| φράζω | *make known, tell* (**phrase**). |

## 104. *Exercises.*

### I. Translate into English.

1. Ὁ ῥῑνοκέρως (see **100**, 6) δύναται αἱρέειν τὰ ἄλλα ζῷα καὶ τιθέναι ἐν τῷ ποταμῷ. 2. ὁ ἱερεὺς ἵστησι κενὸν κρᾱτῆρα ὑπὸ τῷ δένδρῳ. 3. διαιρέομεν τὰ φάρμακα. 4. ἐπὶ τῇ ὁμαλῇ γῇ ἵσταμεν οἴκους. 5. ὁ παῖς κεράννῡσι γῆν καὶ ὕδωρ καὶ πλάσσει καλὰς εἰκόνας τῶν ζῴων. 6. ὁ μῑκρὸς Γεώργιος (see **57**, 4) τέμνει τὸ δένδρον, ἀλλὰ (*but*) οὐ δύναται ψεῦδος λέγειν. 7. δύνασαι φράζειν τὰ ὀνύματα τῶν ἀνθέων ἃ ἀναλύεις; 8. ἄνθρωποι εὖ πέπτουσι (**eu-peptic**) τὴν σάρκα ζῴων καὶ φυτά. 9. ὁ κρύσταλλος ἐν τῷ ἰδίῳ παραδείσῳ τοῦ βασιλέως ὁμαλός ἐστι. 10. οἱ θεοὶ δύνανται πλάσσειν πολλὰ γένεα ζῴων. 11. οἱ ἀπόστολοι διαλέγονται σὺν τοῖς πολίταις περὶ τοῦ πολέμου. 12. αἱρεόμεθα ἀγαθὸν ἦθος ἀντὶ τῆς βασιλέως δυνάμεως. 13. τί κεράννυται ἐν τῷ κρᾱτῆρι; 14. οἱ θεοὶ διδόᾱσι πολλὰ τοῖς παισὶ τῶν ἀνθρώπων.

II. Translate into Greek.

1. The solitary dynast converses with the priest, and makes-known his private feelings (**idio-pathic**). 2. The young [man] cannot mould an image of a hippopotamus. 3. The poets make-known the character and deeds of the ancients. 4. They mix drugs in a little mixing-bowl. 5. The animal is able to eat and digest many kinds of plants. 6. They are setting up a new machine, which cuts grass. 7. It is best to choose the level road. 8. In time we learn to choose the good instead of the bad. 9. The sailor's brother seizes and throws the measuring-rod. 10. The leaders of the people cannot divide the city. 11. To converse with others is not given to many animals. 12. A level road leads to the river. 13. He chooses the best place in the theatre, from which he can see the drama well.

## 105. *Notes on Derivatives.*

1. **Di-eresis** or **di-aeresis** (δι-*αἵρεσις*, -εως), literally a *taking apart*, shows the active signification of *αἱρέω*. From *αἱρέω* in its middle sense we have **heresy** (*αἵρεσις*, -εως), a *choosing*, and **heretic**. The term **heretic** was originally given to people who did not accept the doctrines of the church, but *chose* their own beliefs; and **heresy** was a belief thus chosen.

2. From δια-*λέγομαι* (*διά* and *λέγω*, in which the force of *διά* is not clear) we obtain **dia-lect** (*ἡ διά-*

λεκτος, -ου *conversation, way of talking*), and **dia-logue** (διά-λογος). **Dia-lectics** was first used of a *conversational* form of argument and investigation.

3. A **zoö-phyte** (ζῷον, φυτόν) is an *animal-plant;* that is, an animal very much like a plant. An **epi-zoötic** disease is one which prevails among animals (ἐπὶ τοῖς ζῴοις) as an **epi-demic** (see **74**, 1) among human beings. The **zodiac** (ζωδιακός, an adjective formed from ζῳδιον, the diminutive of ζῷον), that imaginary belt of the sky through which the sun seems to move, contains the twelve constellations, which are fancied to resemble various animals.

4. **Idiom** (ἰδίωμα, -τος) denotes, first *one's own* peculiar use of language; then a mode of expression which is peculiar to a particular language. **Idiomatic** retains -ατ- of the stem. **Idiot** (ἰδιώτης, -ου) was formerly used in the Greek sense of a *private person*, as distinguished from one in public station. Then it came to mean a *common, uneducated*, or *simple* person, and finally one who has not the ordinary degree of intelligence.

5. From the root of ἵστημι we have **static** (στατικός) and **statics**. A compound of **statics** is **hydr-o-statics** (ὕδωρ), the science which has to do with the laws of pressure and equilibrium of water and similar liquids. An **apo-state** (ἀπο-στάτης) is one who *stands off from*, or *deserts*, his former faith or party. **Apo-stasy** (ἀπό-στασις) is the *act* of so deserting. **Ec-stasy** (ἔκ-στασις), a *standing out*, is an extreme state of emotion, in which, as we say, one is "beside himself"; **ec-static** is the adjective. **Sy-stem**

(*σύστημα, -τος*, from *σύν* and *ἵστημι*) denotes the *standing together* of things, in an orderly manner; **systematic** is the adjective, and **systematize** the verb. (Many English words containing the root *sta* are from Latin.)

6. The Greek *κρᾱτήρ* was a large bowl in which the wine was mixed with water before being drunk; the **crater** of a volcano is so named from its resemblance in shape. From *ἴδιος, σύν*, and *κρᾶσις mixture* was formed *ἰδιο-συγ-κρᾱσίᾱ* **idio-syn-crasy**, *one's own peculiar mixture* of qualities; **idio-crasy** is rarely used in the same sense.

7. From *ὁμαλός* and *ἀν- privative* (see **60**, 3, *b*), we have **an-omalous** (*ἀν-ώμαλος* with an irregular lengthening of *o* to *ω*), *irregular*, and **ano-maly** (*ἀν-ωμαλία*), *irregularity*.

8. **Eu-peptic** and **eu-pepsia** are contrasted with **dys-peptic**, (*δυσ-* and *πέπτω*) *digesting ill*, and **dys-pepsia**, *bad digestion*.

9. From *πλάσσω* we obtain **plaster** (*ἔμ-πλαστρον*), and also **plastic** (*πλαστικός*), *moulding*, or *capable of being moulded*, or *pertaining to moulding* or *fashioning*.

10. The root of *τέμνω* is *τεμ-*, which appears in English derivatives in the form *τομ-*, with the common change of *ε* to *ο*. A **tome** (*τόμος, -ου*) is a part of a work *cut* from the rest, hence a *volume*. An **a-tom** (*ἄ-τομος, alpha privative*) is a particle so small that it *cannot be cut in two*, an *indivisible* particle. **Ana-tomy** is primarily the *cutting up* (*ἀνατομή*), *dissection* of a body; then it came to mean

the *structure* of a body, as learned by dissection. **Zoö-tomy** is the anatomy of *animals*. An **epi-tome** (*ἐπι-τομή*) is a *brief summary* of a book, the result of *cutting* out all but the principal statements. The Greek word for *in-sect* (Latin *in* and *seco*, *cut*) is *ἔν-τομον*, because so many insects, like the wasp and spider, are *cut into* so as to be almost divided. Hence the first element of **entomo-logy**.

11. **Phrase** is our form of *φράσις speaking*, from *φράζω*. Compounds are **phrase-o-logy**, **para-phrase** (*παρά*), and **peri-phrasis** (*περί*), with the adjective **peri-phrastic**. (Compare *circum-locution* from Latin *circum* and *loquor*.)

## XIX. The Verb Φημί; the Adjective Πᾶς.

**106.** The conjugation of *φημί say, affirm*, is nearly like that of *ἵστημι* in the present active; but the present indicative of *φημί* is enclitic (see **55**), except in the second person singular, *φῄς*; hence it follows the rules in **55**, *a* and *b*, in regard to accent, and should not be placed at the beginning of a sentence.

| | *Sing.* | *Dual.* | *Plu.* |
|---|---|---|---|
| 1 | *φη-μί* | | *φα-μέν* |
| 2 | *φῄς* | *φα-τόν* | *φα-τέ* |
| 3 | *φη-σί* | *φα-τόν* | *φᾱσί* |
| | | *Inf.* | |
| | | *φά-ναι.* | |

**107.** The adjective *πᾶς all* (sometimes, in the singular, *every*) is of the third declension in the

masculine and neuter, and of the first declension in the feminine. It has some irregularities of accent, and is therefore given in full.

| | | | | |
|---|---|---|---|---|
| Sing. | N. | πᾶς | πᾶσα | πᾶν |
| | G. | παντός | πάσης | παντός |
| | D. | παντί | πάσῃ | παντί |
| | A. | πάντα | πᾶσαν | πᾶν |
| | V. | πᾶν | πᾶσα | πᾶν |
| Dual | N. A. V. | πάντε | πάσᾱ | πάντε |
| | G. D. | πάντοιν | πάσαιν | πάντοιν |
| Plu. | N. V. | πάντες | πᾶσαι | πάντα |
| | G. | πάντων | πᾱσῶν | πάντων |
| | D. | πᾶσι | πάσαις | πᾶσι |
| | A. | πάντας | πάσᾱς | πάντα |

## 108. *Vocabulary.*

| | |
|---|---|
| ἡ ἀγορά, -ᾶς | *assembly* (phantasm-**agor-ia**). |
| τὸ ἄλγος, -εος | *pain* (neur-**alg-ia**). |
| τὸ βάρος, -εος | *weight* (**baro**-meter). |
| διδάσκω | *teach* (**didac-tic**). |
| δοκεῖ (3rd sing. of δοκέω) | *it seems, seems true.* |
| τὸ δόγμα, -τος | *opinion (what seems true:* **dogma**). |
| κάω (root καυ-) | *burn.* |
| καυστικός, -ή, -όν | *burning*, **caustic**. |
| κρύπτω | *conceal* (**crypt**). |
| λαμβάνω (root λαβ-) | *take* (syl-**lab-le**). |
| μανθάνω (root μαθ-) | *learn* (philo-**math**). |

| | |
|---|---|
| τὸ μάθημα, -τος | *lesson* (**mathematics**). |
| μύω | *shut the eyes.* |
| τὸ μυστήριον, -ου | *secret doctrine*, **mystery.** |
| μυστικός, -ή, -όν | *secret*, **mystic.** |
| ὅλος, -η, -ον | *whole* (**holo**-caust). |
| πᾶς, πᾶσα, πᾶν | *all, every* (**pan**-orama). |
| ἡ πεῖρα, -ᾱς | *attempt, trial* (em-**pir**-ic). |
| ὁ πειρᾱτής, -οῦ | **pirate.** |
| πράσσω | *accomplish* (**prac**-tical). |
| τὸ πρᾶγμα, -τος | *deed, affair* (**pragmat**-ic). |
| σχίζω | *split* (**schism**). |
| φημί | *say, affirm* (eu-**phe-mism**). |

## 109. *Exercises.*

I. Translate into English.

1. Τί φῂς τὸ τοῦ ζῴου βάρος εἶναι[1] (*to be*); 2. ἐν τῇ ἀγορᾷ τῶν πολῑτῶν οἱ ῥήτορες μανθάνουσι λέγειν τῷ δήμῳ. 3. δύναται ὁ πρεσβύτερος διδάσκειν πάντα τὰ μυστήρια τῶν θεῶν; 4. τοῖς ἐν τῇ σχολῇ μαθήμασι πλάσσονται οἱ παῖδες. 5. ἡ μυστικὴ σοφίᾱ τῶν ἀρχαίων οὐκ ἔτι (*longer*) κρύπτεται. 6. οἱ πολῖται φράζουσι τὰ δόγματα τῆς ἀγορᾶς. 7. ἡ πεῖρα διδάσκει τί δυνάμεθα πράσσειν. 8. οἱ πειρᾱταὶ ἀπο-τέμνουσι (ἀπο- = *off*) τὰς κεφαλὰς πάντων τῶν ζῴων ἃ λαμβάνουσι. 9. οὐ δύνασθε σχίζειν τὸ δένδρον. 10. πάντες οἱ παῖδες μανθάνουσι τὸ ὅλον μάθημα. 11. τὸ καυστικὸν θερμὸν τοῦ ἡλίου δίδωσιν ἄλγεα. 12. ὁ ῥήτωρ φησὶ

[1] The verb φημί, like verbs of *saying* in Latin, takes the infinitive, with or without a subject-accusative, as its object.

*τὸν δῆμον εἶναι σοφὸν καὶ ἀγαθόν.* 13. *πειράονται κᾰ́ειν τὰ δένδρα.* 14. *ὁ ἥλιος κᾰ́ει τὸ δέρμα τοῦ νέου ἀθλητοῦ.* 15. *τὰ μυστήρια, ἃ οἱ πρεσβύτεροι κρύπτειν πειράονται, πάντα φράζονται.*

II. Translate into Greek.

1. They conceal the nature of the drugs which they give. 2. The fire splits all the stones and burns all the plants. 3. The whole affair is secret. 4. Pain teaches many lessons. 5. Can you tell in the assembly of the people the secret-doctrines which the priests teach? 6. The pirate takes all the gold in the city. 7. Caustic words give pain. 8. The king conceals the attempt of the soothsayers. 9. The air in the lungs has not much weight. 10. We learn from ancient books the opinions of the ancients about nature. 11. The wise affirm that the good citizen rules (inf.) his own feelings, and gives much to others. 12. It is best to learn, not many [things], but much about a few things. 13. What are you trying to accomplish? 14. The image which the citizens are trying to set up is a work of much skill.

## 110. *Notes on Derivatives.*

1. **Phantasm-agoria** (*φάντασμα*, **74**, 11, and *ἀγορᾰ́*) denotes an *assemblage of phantasms* or *images*. In **pan-egyric** we have a derivative of a dialectic form of *ἀγορᾰ́*. A *παν-ήγυρις* was an *assemblage of all the people*, as at the great Olympic games; and a

*παν-ηγυρικὸς λόγος* was an oration delivered at such an assembly. As such orations were often in praise of some city or person, the term came to mean a *eulogy*.

2. From *ἄλγος* is derived the last part of **cephal-algia** (see **31**, 5) and **neur-algia** (*τὸ νεῦρον nerve*).

3. In **bary-tone** the *y* stands for *υ* of *βαρύς heavy*, which is plainly related to *βάρος*. The word is also spelled **baritone**. (For **tone** see **mono-tone, 68**, 9.) The **baro-meter** is an instrument for measuring the weight of the atmosphere.

4. **Didactic** (*διδακτικός*, from *διδάσκω*, the root of which is *διδακ-*) means *instructive*.

5. *Δόγμα* sometimes has the same meaning as *δόξα*; but the English **dogma** has taken on the sense of an *accepted opinion*, or one which is put forth as unquestionably true. Hence **dogmatic** and **dogmatize**.

6. The verb *κάω* has lost the *υ* which is shown by other forms to belong to the root. **Cautery** (*καυτήριον a branding-iron*) is the act of *burning* or *searing* in surgery. **Cauterize** is the verb.

7. **Apo-crypha** (*ἀπό-κρυφα*, from *ἀπο-κρύπτω*) signifies properly *hidden away;* then by a curious transfer the word was applied to those books of the Bible which were not recognized as inspired.

8. **Syl-lable** is from *συλ-λαβή* (*σύν* and *λαμβάνω*), what is *taken together*, that is, pronounced with one impulse of the voice. In **di-(s)syllable** (for **di-** see **96**, 1) the extra *s* was originally due to a blunder, like many other peculiarities of our

spelling. **Tri-syllable** has for its first element the stem of τρεῖς. **Syl-labus**, of the same etymology with **syl-lable**, denotes an *abstract* or *compendium*. In **epi-lepsy** (literally, an *attack*, *seizure*), the root λαβ- appears in the slightly different form ληπ-. The root is still farther changed in **di-lemma** (δί-λημμα). This word was originally the technical name of a peculiar form of argument, but now is often used for a *difficult situation*, in which any course of action which may be chosen seems likely to lead to further difficulty. The force of the word may be roughly given as *double-catch;* for **di-** see **96**, 1.

9. In **mathematics** the meaning of μαθήματα has been restricted to a particular branch of *learning*. A **philo-math** (φίλος) is one who is *fond of learning*.

10. **Holo-caust** (ὅλος and καυστός from κάω) is used of sacrifices which were *wholly burned*. The phrase καθ' ὅλου (for κατὰ ὅλου) is used in an adverbial sense, *wholly;* from this was formed the adjective καθολικός *universal, general;* hence our word **catholic**.

11. Πᾶς appears in English in the forms *pant-* and *pan-*. Thus, **pant-o-mime** (see **78**, 4), **pant-o-phagous** (φαγεῖν), equivalent to *omni-vorous*, from Latin. **Pan-demonium** (δαίμων) is the *place of all demons;* **pan-theon** (παν-θεῖον, θεός), a *temple of all gods;* **pan-theism**, the doctrine that the *universe*, taken as a *whole*, is *God;* **pan-orama** (ὁράω), a *complete view;* **pan-acea** (παν-άκεια, from ἀκέομαι *to cure*), a *cure-all;* **pan-oply** (παν-οπλία, from ὅπλον

*armor*), *complete armor*. From frequent use in these and similar words, the syllable **pan-** has come to be used freely with a like meaning in forming new compounds, often when the second part is not Greek, as in **pan-evangelical, pan-Slavism.** **Diapason** is an abbreviation of διὰ πᾶσῶν χορδῶν (ἡ χορδή *the string of a lyre*, whence our **chord**); it means, therefore, the *octave*, or the *entire scale*.

12. An **em-piric** is one whose knowledge or skill is gained only *in trial* or *experiment* (ἐν πείρᾳ), and is not founded on scientific principles. A **pirate** makes hostile *attempts* or *attacks* on others; **piracy** is shortened from πειρᾱτείᾱ.

13. From πράσσω we have **practical** (πρᾱκτικός), **practice**, and **praxis** (πρᾶξις), a technical term having one of the meanings of *practice*; **pragmatic** shows the stem of πρᾶγμα.

14. A **schism** (σχίσμα, -τος, from σχίζω) is a "*split*," or *division*, in a party or organization; hence **schismatic.**

15. From εὖ-φημος *well-speaking* (εὖ and φημί) we have **eu-phemism, eu-phemistic.** A προ-φήτης is one who *speaks for* another (πρό, like Latin *pro*, often having the meaning *for*); **pro-phet**, one who *speaks for*, or *in place of*, God; that is, one who is inspired by God and declares his will. Hence **pro-phetic, pro-phecy**, and **pro-phesy.** **Hetero-phemy** (ἕτερος) is a euphemistic word, of recent formation, for *false-speaking*.

# PART II.

# THE GREEK OF XENOPHON.

# THE GREEK OF XENOPHON.

**111.** Nearly all the verbs hitherto given are in the present indicative or infinitive. In learning the rest of the verb it will be a great help to observe the following facts.

*a.* Although the forms of the verb are many, the elements of which they are made up are few, each having a definite meaning; and these elements can usually be clearly distinguished. For example, *He will be sent for* is a sentence made up of five short words; it is all expressed in Greek by one verb, μετα-πεμφ-θή-σε-ται, but that verb is made up of five elements, each of which is just as distinct in form and meaning as the separate English words. Yet we are so accustomed, in English, to distributing the meaning over several short words, that we are apt to overlook the separate elements when grouped in a single word, even when the total number of syllables is the same. *It is absolutely necessary, therefore, to gain, as early as possible, the habit of catching the full meaning of every syllable as it is read or spoken.* Indeed, this remark, though it applies especially to the Greek verb, applies also to every part of any foreign language. Every element of every word conveys an idea, or helps to convey an idea. To learn a language one must become so familiar with its elements that the sign shall always call up the idea which it stands for.

*b.* It is not convenient to distinguish different conjugations, as in Latin, but only *different ways of forming the several tenses.* In the present tense we have seen some verbs conjugated like γράφω, called ω-verbs, others conjugated like τίθημι, called μι-verbs; but these names apply properly only to a part of the verb, and there are different ways of forming both μι-presents and ω-presents. So in other tenses we shall find formations distinguished as "first" and "second," and a few verbs have a formation called the "μι-aorist," because of a certain likeness to the μι-present. All the tense-formations of any verb are shown by the "principal parts" (see **150**).

*c.* The verb will first be taken up by modes, beginning with the indicative, the uses of which are in general the same as in Latin and English.

## Present, Imperfect, and Aorist Tenses.

**112.** In the indicative mode there are seven tenses: the *present*, *imperfect*, *aorist*, *perfect*, *pluperfect*, *future*, and *future perfect*. The tenses most used are the *present*, *imperfect*, and *aorist*; these will therefore be described first.

**113.** *a.* The *present* tense is used like the same tense in English.

Most English verbs really have two forms of the present, the simple present, as, *He writes*, and the compound present, as, *He is writing*. The former denotes an act simply as present, the latter denotes an act as *going on* in the present. The latter *active* form must not be confused with the compound present *passive*, as, *It is written*. All these forms are expressed in Greek by the present, active or passive as the

case may be, γράφει and γράφεται. In this case we make a distinction in English which Greek does not express.

*b.* The *imperfect*, as in Latin, represents the action as *going on* in *past* time.

It often corresponds to the English compound imperfect, as, *He was writing, It was being written;* it sometimes implies *repetition* of the action, as in Latin. Thus *He was writing* and *He used to write* are both expressed by the imperfect active ἔγραφε; *It was being written* and *It used to be written* by the imperfect passive ἐγράφετο.

*c.* The *aorist*,[1] in the indicative mode, represents an act simply as *occurring* in past time.

This corresponds to the English simple past tense, as, *He wrote* ἔγραψε, *It was written* ἐγράφη. These uses must not be confused with those of the imperfect. Note carefully the English phrases by which we habitually make the same distinction that is made in Greek by means of these tenses. The only difference is that we use various groups of short words where the Greeks used longer single words slightly varied in form.

**114.** The μι-formation is in some respects simpler than the other. For comparison ἵστημι *set up, station*, and λύω *loose* are given in the present, imperfect, and first aorist active.

In all paradigms the elements will be separated, as far as possible, by hyphens. If not so separated, this means that

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[1] From the Greek ἀόριστος *indefinite* (α privative and ὁρίζω *define*). We shall see later that the term is more suitable to other modes than to the indicative.

by some change the elements have been so closely united that a mark of separation might lead to misunderstanding.

**115.** *Present System.* *First Aor. Syst.*

| | PRESENT. *I set* or *am setting*, etc. | IMPERFECT. *I was setting*, etc. | *I set* or *stationed*, etc., *I did set, did I set*, etc. |
|---|---|---|---|
| S. 1 | ἵ-στη-μι | ἵ-στη-ν | ἔ-στη-σα |
| 2 | ἵ-στη-ς | ἵ-στη-ς | ἔ-στη-σα-ς |
| 3 | ἵ-στη-σι | ἵ-στη | ἔ-στη-σε |
| D. 2 | ἵ-στα-τον | ἵ-στα-τον | ἐ-στή-σα-τον |
| 3 | ἵ-στα-τον | ἵ-στά-την | ἐ-στη-σά-την |
| P. 1 | ἵ-στα-μεν | ἵ-στα-μεν | ἐ-στή-σα-μεν |
| 2 | ἵ-στα-τε | ἵ-στα-τε | ἐ-στή-σα-τε |
| 3 | (ἱ-στά-ᾱσι) ἱ-στᾶσι | ἵ-στα-σαν | ἔ-στη-σα-ν |

| | *I loose*, etc. | *I was loosing*, etc. | *I loosed*, etc. |
|---|---|---|---|
| S. 1 | λῠ́-ω | ἔ-λῡ-ο-ν | ἔ-λῡ-σα |
| 2 | λῠ́-εις | ἔ-λῡ-ε-ς | ἔ-λῡ-σα-ς |
| 3 | λῠ́-ει | ἔ-λῡ-ε | ἔ-λῡ-σε |
| D. 2 | λῠ́-ε-τον | ἐλ-ῠ́-ε-τον | ἐ-λῠ́-σα-τον |
| 3 | λῠ́-ε-τον | ἐ-λῡ-έ-την | ἐ-λῡ-σά-την |
| P. 1 | λῠ́-ο-μεν | ἐ-λῠ́-ο-μεν | ἐ-λῠ́-σα-μεν |
| 2 | λῠ́-ε-τε | ἐ-λῠ́-ε-τε | ἐ-λῠ́-σα-τε |
| 3 | λῠ́-ουσι | ἔ-λῡ-ο-ν | ἔ-λῡ-σα-ν |

NOTE. — In reciting paradigms, a practice much followed in German schools will be found useful for distinguishing accents. A slight motion of the forefinger, as if one were writing the accent in the air, will show whether one has in mind the acute or the circumflex while pronouncing the forms; at the same time, the stress of voice indicates on which syllable the accent stands. It saves trouble in the end to take pains to pronounce as accurately as possible, making long vowels long, short vowels short, and doubling the consonants if they are doubled (as in English *coolly*, *home-made*, *fineness*, *fire-red*, *mis-step*, *hop-pole*, *cat-tail*, *sack-cloth*).

**116.** *a.* Comparison of the paradigms shows that in each verb one element appears in all forms, namely, στα- or στη- in ἵστημι and λῡ- in λύω. This element is called the *verb-stem*, or more simply, *theme;* it contains the fundamental idea of the word. Thus στα-, στη- expresses the simple idea of *setting up* or *stationing*, and λῡ- the simple idea of *loosing;* the other elements, added to this, indicate various modifications, as of tense, voice, person, etc. We have seen, for instance, that the suffix -σι- added to each of these themes in the short form makes a noun-stem denoting the *action:* λύ-σι-ς (**94**) and (ἀπό)-στα-σι-ς (**105**, 5). In the parts here given λῡ- remains unchanged, having the vowel long throughout, though in λύ-σις it is short; but στα- is lengthened to στη- in the present and imperfect singular active, and in the aorist throughout. The lengthening in the present singular has also been illustrated in τί-θη-μι and δί-δω-μι (**97**). A theme ending in a vowel is called, for brevity, a *vowel theme.*

*b.* In the present στα-, στη- is preceded by the *present reduplication* ἱ- (originally σι-), a formation which is also illustrated by τί-θη-μι and δί-δω-μι (**97**), and by γι-γνώ-σκω (**51**, 2) and γί-γν-ο-μαι (**89**). Only a few of the oldest ω- and μι-verbs take this present reduplication; whatever

special meaning it had originally has disappeared. Note that the vowel of the *present* reduplication is always ι.

*c.* In both imperfect and aorist of λύω the syllable ἐ- is prefixed to the theme; in ἵστημι the aorist has the same prefix, but the imperfect lengthens the initial ἰ- of the present to ῑ̓-. This lengthening of the initial vowel of the present is called the *temporal augment*, the prefixed ἐ- is called the *syllabic augment*, since one increases the *time* of a syllable and the other increases the *number of syllables* of the verb. The two forms of the augment have the same force, indicating *past time;* they belong, therefore, to verb forms that denote past time; that is, to the indicative imperfect, aorist, and pluperfect.

*d.* In the aorist of both verbs the theme is followed by the syllable -σα- (in the third singular -σε-); this is the *tense suffix* denoting the *first aorist;* it will be found that before this tense suffix a vowel theme usually has its vowel long. ἐ-στη-σα- and ἐ-λῡ-σα- are therefore the tense-stems of the first aorist indicative, being made up of augment, theme, and tense suffix; the first element denotes past time, and does not appear in the other modes, the second denotes the fundamental idea of the verb, the last marks the aorist tense.

*e.* In ἵστημι the present reduplication appears also in the imperfect (the only difference being that the imperfect is augmented), and no other element stands between the theme and personal endings. Here, then, the tense-stem is ἰ-στα- or ἰ-στη-, with no tense suffix, but augmented in the imperfect. In λύω, on the other hand, another element stands between the theme and personal endings in the present and imperfect. Throughout the imperfect and in part of the present this element is seen to be -ο- or -ε-; in the other forms of the present the element is really the same, but is so united with the endings that its original form is obscured. Here, then, the tense-stem is λῡ-ο- or λῡ-ε-, augmented in the

imperfect. The vowel -ο- or -ε- is the present tense suffix of this verb; it is called the *variable vowel* and may be written -ℯ-; it is -ο- before μ or ν, elsewhere -ε-. Since in all verbs the stem of the imperfect is merely the present stem augmented, while in the other modes there is no imperfect, these tenses are grouped together as the *present system*, as distinguished from the *first aorist system* and others. That is, a verb system *includes all the forms that contain essentially the same tense-stem.*

*f.* As to the personal endings, observe (1) that those of the past tenses differ in part from those of the present; (2) that those of the imperfect and aorist of λῡ́ω are alike, except that ἔ-λῡ-σα, in the first singular, omits the ending; (3) that in the present system ἵ-στη-μι takes different endings from λῡ́ω in the third plural. The endings of the present are called the *primary endings*, and belong, as we shall see, to the indicative present, future, perfect, and future perfect, which are called the *primary* or *principal tenses.* The other set of endings are called the *secondary* or *historical endings*, and belong to the indicative imperfect, aorist, and pluperfect, which are called the *secondary* or *historical tenses.* The same tenses which take the augment take also the secondary endings.

The significant elements in these paradigms, then, are the *theme, augment, tense suffix,* and *personal endings.*

**117.** The *verb-stem* or *theme* expresses the *fundamental idea* of the verb. A theme which cannot be further divided into significant elements is called a *root.*

στα- and λῡ- are roots; παιδευ-, the theme of παιδεύω, is not a root, because it is seen to contain the *noun-stem* παιδ- and a derivative suffix -ευ-.

**118.** The *augment* indicates *past time*, and belongs to the imperfect, aorist, and pluperfect in the indicative only. It has two forms:

1. The *syllabic augment*, made by prefixing ε-; it is used in verbs beginning with a consonant.

2. The *temporal augment*, made by lengthening an initial vowel; it is used in verbs beginning with a vowel.

*a-* and *ᾱ-* become *η-*; diphthongs (except *ου-*) lengthen their first vowel. The breathing remains unchanged.

**119.** The *tense suffix*, added to the theme, indicates the *tense*. We have met,

1. In the present system -ϟ- or none. The imperfect is distinguished from the present by the augment and the endings.

2. In the first aorist -σα-, in the third singular -σε-.

**120.** The *personal endings* indicate *person* and *number*, and generally *voice*. The *active* endings are

| | | *Primary.* (Principal Tenses.) | *Secondary.* (Historical Tenses.) |
|---|---|---|---|
| Sing. | 1 | -μι | -ν |
| | 2 | -ς | -ς |
| | 3 | -σι | [-τ] |
| Dual | 2 | -τον | -τον |
| | 3 | -τον | -την |
| Plu. | 1 | -μεν | -μεν |
| | 2 | -τε | -τε |
| | 3 | -ᾱσι or -(ν)σι | -σαν or -ν |

The old secondary ending *-τ* in the third singular ceased very early to be pronounced.

**121.** The *μι*-inflection is followed

1. When there is no tense suffix;

2. When the tense suffix does not end in *-%-* or *-a-*.

It has *-ᾱσι* and *-σαν* in the third plural.

The endings generally appear without change.

**122.** *a.* The *ω*-inflection is followed when the tense suffix ends in *-%-* or *-a-*. It has *-(ν)σι* and *-ν* in the third plural.

*b.* The first person has *-ω* instead of *-μι*; the process which has made *-εις* out of *-ε-ς* in the second person and *-ει* out of *-ε-σι* in the third person is not certainly explained.

In the third plural *-(ν)σι* very early lost the *ν*; this caused the preceding vowel to be lengthened; thus *-ο-νσι* became *-ουσι*.

**123.** Like *λύω* inflect in the present, imperfect, and aorist active:

| | |
|---|---|
| *ἀκούω* (*ἀκου-*[1]) | *hear.* |
| *βασιλεύω* (*βασιλευ-*) | *be king, reign* (fr. *βασιλεύς*). |
| *βουλεύω* (*βουλευ-*) | *plan* (fr. *βουλή, a plan*). |
| *κωλύω* (*κωλῡ-*) | *prevent, hinder.* |
| *παύω* (*παυ-*) | *cause to stop, stop* (transitive). |

Like *ἵστημι* inflect:

| | |
|---|---|
| *καθ-ίστημι* | *set down, establish* (*κατά down* and *ἵστημι*). |

[1] In vocabularies in this book the theme of each verb will be given in parenthesis.

*a.* To inflect these verbs put the new theme in place of that in the paradigms, the other elements remaining the same. For the augment of ἀκούω see **118**, 2. The imperfect can be formed easily from most presents, but the formation of the aorist cannot always be inferred from the present.

*b.* Compounds of a preposition and a verb take the augment after the preposition. Thus from καθ-ίστημι we have καθ-ίστην imperfect, and κατ-έστησα aorist.

*c.* In composition κατά loses final *a* before an initial vowel. If the initial vowel has the rough breathing, as in ἵστημι, the breathing and τ are written together as θ, which had anciently the sound of τ followed by a distinct *h*-sound. Thus κατά appears as κατ- or καθ-, according as the form of the simple verb begins with the smooth or the rough breathing.

## 124. *Vocabulary.*

| | |
|---|---|
| ὁ Ἀρταξέρξης, -ου | *Artaxerxes.* |
| ἡ βασιλεί-ᾱ, -ᾱς (fr. βασιλεύω) | *kingdom, royal power.* |
| ὁ Δᾱρεῖος, -ου | *Dareios* or *Darīus*,[1] king of Persia 424–405 B.C. |

[1] To find the English form of a Greek name, transliterate it according to **14**, and then place the accent according to the Latin rule; i.e., accent the penult if it is long or if the word has but two syllables, otherwise accent the antepenult. In transliterating there is a difference of usage among scholars, some preferring to Latinize the forms more fully than others. No one is entirely consistent, or can be. We are equally inconsistent in our treatment of names from other languages. A name like Cyrus is so thoroughly adopted into English that it seems pedantic to try to change it. In general the author thinks it best to transliterate simply,

| | |
|---|---|
| δέ, conj., | *and, but.* |
| δύο | *two.* |
| εἰς, proclitic, prep. w. acc., | *into.* |
| ὁ Ἕλλην, -ος | *Greek.* |
| ἔτι, adv., | *still, further, longer.* |
| ὁ θάνατος, -ου | *death* (**Thanat**-opsis, eu-**thanasia**). |
| ὁ Κῦρος, -ου | *Cyrus.*[1] |
| ἡ Λῡδίᾱ, -ᾱς | *Lydia,*[1] division of Asia Minor. |
| μετά, prep. w. acc., | *after.* |
| w. gen., | *with.* |
| νεώτερος, -ᾱ, -ον | *younger.* |
| ὁ Πέρσης, -ου | *Persian.* |
| ὁ πόλεμος, -ου | *war* (**polemic**). |
| ὁ σατράπης, -ου | **satrap,** *Persian governor.* |
| τί | *why? what?* |
| ἡ Φρυγίᾱ, -ᾱς | *Phrygia,* division of Asia Minor. |

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without Latinizing, unless the name, like Cyrus, is actually used as an English name, or has received an English termination, like Athens. The reasons which have made this practice universal in Germany have also caused it to be adopted by many well-known English-speaking scholars, although it is true that the majority in England and America would Latinize nearly all names (not Melos, however, nor Delos, Latmos, Tenedos, Patmos, Pergamos). Pupils need to know the look of both forms, and generally in this book both will be given in vocabularies.

[1] See note on p. 124.

## 125. *Exercises.*

### I. Translate into English.[1]

Οἱ Ἕλληνες γυμνάσια καθίστασαν ἐν ταῖς πόλεσιν, ἐν οἷς οἱ νεώτεροι ἐγύμναζον ἑαυτούς (*themselves*). — Δᾱρεῖος ἐβασίλευε τῶν Περσῶν. καὶ γίγνονται Δᾱρείου παῖδες δύο, πρεσβύτερος μὲν

**1. καθίστασαν**: the fundamental meaning of a word or tense may be variously modified by the circumstances in which it is used; in other words, the *context* is just as important as the vocabulary in determining the meaning. Here the imperfect should be rendered *used to establish*. What is it in the context that shows this to be the meaning rather than *were establishing*?

**3. τῶν Περσῶν**: verbs of ruling and of superiority, like verbs of beginning, take the gen. Compare **81**, I., 1 and note [2].

**4. Δαρείου**: the gen. here gives the source, with a verb denoting birth. The various senses of *from* are all expressed in Greek by the gen., often with a preposition, but sometimes without a preposition. — **μέν**: a *particle*, meaning that something not yet mentioned is thought of as contrasted with the word *before* μέν. In English we more often indicate this idea merely by the tone of voice, or by a slight change of pitch in speaking; the phrase *on the one hand* is too long and clumsy to use except rarely; *indeed* sometimes expresses the

[1] It is intended that all translation from Greek in the class should be done from the teacher's reading. This trains the ear, and affords constant practice in taking the meaning of the Greek in the right order, and will be found to add much to the rapidity of progress. The Greek exercise should also be read aloud by the pupil until it can be given readily, and on review should be translated back into Greek from the English. This gives the best kind of practice in writing Greek, especially after the *Anabasis* is begun.

'Αρταξέρξης νεώτερος δὲ Κῦρος. τὸν μὲν νεώτερον κατέστησε Δᾱρεῖος σατράπην Λῡδίᾱς καὶ Φρυγίᾱς ἔτι παῖδα ὄντα (*being*), ὁ δὲ πρεσβύτερος μετὰ τὸν θάνατον Δᾱρείου ἐβασίλευσε. καὶ Κῦρος ἐβούλευσεν ἀντὶ τοῦ ἀδελφοῦ βασιλεύειν, ἀλλὰ ἐκώλῡσεν

idea, but has so many other uses that it is best avoided.

**5. νεώτερος**: the ending *-τερος* has the same force as in *πρεσβύτερος*, — that of English *-er* in *young-er*, denoting the comparative degree. Final *-ο-* of the stem of the positive *νέο-ς* has been lengthened to *-ω-* before *-τερος*. — **δέ**: *conjunction*, translated *but* or *and*. It means that the member in which it stands is thought of as contrasted with something preceding; here, that *νεώτερος* is contrasted with *πρεσβύτερος*, as *μέν* indicated the first member of the contrasted pair. Thus *μέν* and *δέ* correspond to each other; that is, are *correlative*. The contrast is often, as here, so slight that we do not indicate it at all, or only by the tone of voice; *but* would here exaggerate the contrast, and so would be unnatural. Note that *μέν* and *δέ* always stand *after* at least one word of their respective members. Hence they are called *postpositive* words (Latin *post* and *pono*).

**6. κατέστησε**: *appointed*. Here the character of the subject and objects — a king, a young man, governor — shows clearly what kind of establishing is meant. — **σατράπην**: second obj. w. *κατέστησε*, as with like verbs in Latin.

**7. παῖδα**: pred. acc. after *ὄντα*, agreeing with *τὸν νεώτερον*. We say *while still a boy*.

**8. ἐβασίλευσε**: in this context *reigned* is about the same thing as *became king, began to reign*. Compare the Old Testament phrase, as in 1 Kings 15, 8: "Abijam slept with his fathers, and Asa his son reigned in his stead." This is a frequent use of the aorist, which, when so used, is called the *inceptive* aorist (Latin *incipio*), because it denotes the *beginning* of an action. It is only the context which tells whether the aorist is inceptive or not.

**9. ἀλλά**: of stronger adversative force than *δέ*. — **ἐκώλῡσεν**: the object is often omitted when it can easily be supplied from the context.

10 Ἀρταξέρξης. — τί Δαρεῖος οὐ κατέστησε Κῦρον εἰς τὴν βασιλείαν; — ἔπαυσαν μὲν τὸν πόλεμον, ἄλλα δὲ κακὰ βουλεύουσιν.

**10.** τί: what determines here whether τί means *what?* or *why?*

**11.** εἰς τὴν βασιλείαν: the motion implied in the primary meaning of καθίστημι was prominent enough in the mind of the Greek to cause the word to take εἰς with the acc. instead of ἐν with the dat. This difference of idiom between Greek and English will appear often with this and other words.

**12.** κακά: here used as a noun.

II. Translate into Greek.

What stopped the music? — Did you ever (ποτέ, enclitic) hear the legend of the seven wise men? — I was planning to hear music in the theatre, but the young boys in the street prevented it. — Why
5 did the king appoint Cyrus satrap? — War caused the work to stop. — We were establishing a new gymnasium. — The king of the Persians got the city into a war. — Cyrus was (ἦν) a son of Dareios

**3. was planning**: there is a contrast here between *was planning* and *prevented*, which the Greek would mark by μέν and δέ; this contrast makes the two verbs the most prominent words in their clauses; hence the verbs are to be placed first.

**4. it**: cf. I., 9 and note.

**5 f. caused . . . to stop**: evidently equivalent to *stopped*; use παύω.

**7. got**: the word *get* has a great variety of uses in English; watch the context to determine the meaning. Here use καθίστημι.

**8 f. son, brother**: mark the contrast in Greek, though we hardly think of it in English.

In the last sentence what words are contrasted?

and brother of Artaxerxes. — The elder citizens were planning good things, but the younger pre- 10 vented them.

## The Middle Voice.

**126.** Forms with middle endings have thus far been treated almost entirely as passive or deponent, since they often are so, especially in the present, where the passive has no separate form (see **69**). But other uses of the middle are very common. It is necessary to watch the voice carefully in reading, in order to learn its shades of meaning; for many of the ideas which this voice expresses in Greek, English must express in some other way. Sometimes, too, English does not express at all the slight difference between the active and middle, but leaves it to be understood. Some verbs, from their meaning, give no occasion for the use of a middle; as *βασιλεύω*.

*a.* The middle endings commonly represent the subject as *acting upon itself*, or *with reference to itself*. Thus in *φαίνομαι show one's self* and *παύομαι stop one's self, cease* (or *stop* used intransitively), the subject is at the same time the direct object. These are examples of the *direct middle*. This is the simplest use of the voice, and is very like the passive; but not many verbs are used in this way.

*b.* For example, *λύομαι* does not mean *loose one's self* (that is expressed by *λύω* with the pronoun meaning *myself*, etc.), but *loose for one's self*, or *get loosed for one's self* by some one else. Thus

λύεται τὸν ἀδελφόν would be said of one whose brother had been taken in war, and who buys the captive off; *he gets his brother released*, or *ransoms his brother*. This is one example of the *indirect middle*. In the case of λύομαι there is a causative force, which is prominent in the middle voice of many verbs.

*c*. The middle of ἵστημι is used both as a direct middle, *set* or *station one's self*, and as an indirect middle, *set* or *station for one's self*. As this verb is very common, both in composition and alone, every use of it must be carefully noted.

**127.** *Present System, Mid. (Pass.).* *First Aorist System, Mid.*

| | Present. *I set myself*, etc. | Imperfect. *I was setting myself*, etc. | *I set myself*, etc. |
|---|---|---|---|
| S. 1 | ἵ-στα-μαι | ἱ-στά-μην | ἐ-στη-σά-μην |
| 2 | ἵ-στα-σαι | ἵ-στα-σο | ἐ-στή-σω |
| 3 | ἵ-στα-ται | ἵ-στα-το | ἐ-στή-σα-το |
| D. 2 | ἵ-στα-σθον | ἵ-στα-σθον | ἐ-στή-σα-σθον |
| 3 | ἵ-στα-σθον | ἱ-στά-σθην | ἐ-στη-σά-σθην |
| P. 1 | ἱ-στά-μεθα | ἱ-στά-μεθα | ἐ-στη-σά-μεθα |
| 2 | ἵ-στα-σθε | ἵ-στα-σθε | ἐ-στή-σα-σθε |
| 3 | ἵ-στα-νται | ἵ-στα-ντο | ἐ-στή-σα-ντο |

| | Present. *I ransom*, etc. | Imperfect. *I was ransoming*, etc. | *I ransomed*, etc. |
|---|---|---|---|
| S. 1 | λῠ́-ο-μαι | ἐ-λῡ́-ό-μην | ἐ-λῡ́-σά-μην |
| 2 | λῠ́-η or λῠ́-ει | ἐ-λῠ́-ου | ἐ-λῠ́-σω |
| 3 | λῠ́-ε-ται | ἐ-λῠ́-ε-το | ἐ-λῠ́-σα-το |
| D. 2 | λῠ́-ε-σθον | ἐ-λῠ́-ε-σθον | ἐ-λῠ́-σα-σθον |
| 3 | λῠ́-ε-σθον | ἐ-λῡ́-ε-σθην | ἐ-λῡ́-σά-σθην |
| P. 1 | λῡ́-ό-μεθα | ἐ-λῡ́-ό-μεθα | ἐ-λῡ́-σά-μεθα |
| 2 | λῠ́-ε-σθε | ἐ-λῠ́-ε-σθε | ἐ-λῠ́-σα-σθε |
| 3 | λῠ́-ο-νται | ἐ-λῠ́-ο-ντο | ἐ-λῠ́-σα-ντο |

**128.** Comparing these forms with the active we find that (*a*) the themes are the same, except that the present and imperfect middle of ἵστημι have only the short form στα-; (*b*) the augments are the same, temporal in ἱστάμην, etc., syllabic elsewhere; (*c*) the tense suffixes are the same, in the present system of the μι-verb none, in the present system of the ω-verb -%-, in the aorists throughout -σα-. But

**129.** The *personal endings of the middle* differ from those of the active. They are seen unchanged in the present system of the μι-verb, and are

| | *Primary.* (Principal Tenses.) | *Secondary.* (Historical Tenses.) |
|---|---|---|
| Sing. 1 | -μαι | -μην |
| 2 | -σαι | -σο |
| 3 | -ται | -το |

| | | *Primary.* (Principal Tenses.) | *Secondary.* (Historical Tenses.) |
|---|---|---|---|
| Dual | 2 | *-σθον* | *-σθον* |
| | 3 | *-σθον* | *-σθην* |
| Plu. | 1 | *-μεθα* | *-μεθα* |
| | 2 | *-σθε* | *-σθε* |
| | 3 | *-νται* | *-ντο* |

**130.** In some forms the tense suffix and ending have run together. λῡ́-η and λῡ́-ει are for λῡ́-ε-σαι; σ of the ending is dropped, as it often is between two vowels, and -ε-αι contracts to -η or -ει. ἐλῡ́ου is for ἐλῡ́-ε-σο; σ is dropped and -ε-ο contracted to -ου. In like manner ἐστήσω is for ἐστή-σα-(σ)ο and ἐλῡ́σω for ἐλῡ́-σα-(σ)ο.

## 131. *Vocabulary.*[1]

| | |
|---|---|
| Ἀθηναῖος, -ᾱ, -ον | *Athenian.* |
| ἀφ-ίστημι (ἀπο + στα-, στη-)<br>imp. ἀφ-ίστην<br>aor. ἀπ-έστησα | *set off*, especially *make revolt.* Mid. (dir.) *set one's self off, revolt.* |
| ἡ Ἀσίᾱ, -ᾱς | *Asia.* |
| βουλεύω (βουλευ-) | *plan.* Mid. (indir.) *plan for one's self* or *with one's self*, hence *deliberate.* |

[1] Inflect all words contained in the vocabulary.

ἐπι-βουλεύω (ἐπι + βουλευ-)
imp. ἐπ-εβούλευον
aor. ἐπ-εβούλευσα
*plan against, plot* or *scheme against.* Middle forms used only as passive.

συμ-βουλεύω (συν + βουλευ-)
imp. συν-εβούλευον
aor. συν-εβούλευσα
*plan with* another, *advise.* Mid. (indir.) *plan with* another *for one's self, ask advice, consult with.*

ἡ δημοκρατίᾱ, -ᾱς
**democracy.**

ὁ Ἕκτωρ, -ορος
*Hektor* or *Hector.*

κατα-λύω (κατα + λῡ-)
imp. κατ-έλῡον
aor. κατ-έλῡσα
*break down, destroy.* Mid. (indir.) *destroy for one's self, get destroyed.*

καθ-ίστημι (κατα + στα-, στη-)
imp. καθ-ίστην
aor. κατ-έστησα
*establish,* sometimes *get* or *bring* into a certain place or condition. Dir. mid., *establish one's self, get one's self* into a place or condition. Indir. mid., *establish for one's self,* sometimes *appoint.*

Λακεδαιμόνιος, -ᾱ, -ον
*Lacedaemonian, Spartan.*

μέλλω (μελλ-)
imp. ἔμελλον
*be about* to do something, *intend, be going* to do something. No mid.; aor. scarcely used in this sense.

ὁ μήν, -ός
*month* (Lat. *mēnsis*).

| | |
|---|---|
| ὀκτώ, indecl., | *eight* (Lat. *octo*). |
| ἡ ὀλιγαρχίᾱ,-ᾱς | **oligarchy**. |
| παύω (παυ-) | *stop* (transitive). Mid. (dir.) *stop one's self*, *stop* (intrans.), *cease*. |
| ὁ Πρίαμος, -ου | *Priam*, king of Troy. |
| τριᾰ́κοντα, indecl., | *thirty*. |
| ὁ τύραννος, -ου | *absolute ruler*, **tyrant**. |
| τυραννεύω (τυραννευ-) | *be* or *act as absolute ruler* or *tyrant*, *tyrannize*. |

## 132. *Exercises.*

I. Translate into English.

Πόλεμος ἦν (*was*) πολὺν χρόνον τοῖς Ἀθηναίοις πρὸς τοὺς Λακεδαιμονίους· μετὰ δὲ τὸν πόλεμον κατέλῡσαν μὲν Ἀθηναίοις τὴν δημοκρατίᾱν οἱ Λακεδαιμόνιοι, ὀλιγαρχίᾱν δὲ κατέστησαν τὴν τῶν τριᾰ-

**1.** **χρόνον**: the acc., as in Latin, denotes extent of time; πολὺν χρόνον is the common phrase for *a long while*. — **Ἀθηναίοις**: dat. of possessor, as in Latin.

**2.** **πρός**: with the acc. means *to* or *towards*. Where we say *between the Athenians and the Spartans*, the Greek says *to the Athenians towards the Spartans*.—Note the Greek colon (·).

**3.** **Ἀθηναίοις**: here dat. of *interest* or *disadvantage*, as often in Lat. Literally, *for the Ath.*; but we should say *of the Athenians*.

**4.** **ὀλιγαρχίᾱν δέ**: the two clauses κατέλῡσαν . . . Λακεδαιμόνιοι and ὀλιγαρχίᾱν . . . τριᾰ́κοντα are contrasted, rather than single words; but in those clauses the most important words are κατέλῡσαν and ὀλιγαρχίᾱν, which are therefore put first in their respective members, and followed, one by μέν, the other by δέ. — **τήν**: the

κοντα. καὶ οἱ τριάκοντα ἔμελλον μὲν δὴ νόμους τιθέναι, καθ' οὓς ἄρχειν ἔμελλον· ἀντὶ δὲ τοῦ νόμους τιθέναι ἐπεβούλευσαν τοῖς πολίταις καὶ ἐτυράννευον μῆνας ὀκτώ. ὁ δὲ δῆμος ἀπεστήσατο μὲν ἀπὸ τῶν τριάκοντα, κατεστήσατο δὲ πάλιν τὴν δημοκρατίαν.

Πρίαμος ὁ βασιλεὺς ἐλύσατο τὸν παῖδα Ἕκτορα. — συνεβουλευσάμεθα τῷ ἀποστόλῳ περὶ τοῦ νόμου.

form shows what this and the following words belong with; the effect of thus postponing the modifier is given perfectly in this instance in English by translating *τήν that* and reserving the whole phrase till the end of the sentence.

The war referred to is the Peloponnesian war, 431–404 B.C., in which the Spartans were victorious. The "Thirty Tyrants" were deposed in the summer of 403 B.C.

**5. δή**: a particle whose various uses must be carefully watched. Here its force may be given by *as they said*, implying that they did not really intend to do so.

**6. τιθέναι**: the verb regularly used of *making laws*. — **καθ'**: for *κατά*; the same change as in *καθ-ίστημι*. *κατά* with the acc. often means, as here, *according to*. — **τοῦ**: marks the phrase *νόμους τιθέναι* as a noun in the gen., governed by *ἀντί*. We use here the verbal noun in *-ing*, which happens to have the same form as the present active pple. in *-ing*, but is in fact of different origin. Such verbal nouns, like the Greek and Latin infinitive and the Latin gerund, retain enough verbal force to take a direct object or an adverbial modifier, but can be used only in short and simple phrases; we shall see that in Greek such infinitive clauses may be of almost any length and very complicated.

**7. πολίταις**: dat. after *ἐπι-* in *ἐπεβούλευσαν*.

**8 f. ἀπεστήσατο, κατεστήσατο**: what in the context makes it clear whether these verbs have the force of the dir. mid. or the indir.? Notice that while *κατεστήσατο* is in the mid., *κατέστησαν* above is active. The mid. is naturally used of a people setting up a government of their own.

**11. συνεβουλευσάμεθα**: for

— *οὐ συνεβουλεύσατε τοῖς πολίταις παύεσθαι τοῦ πολέμου;* — *οἱ Ἕλληνες οἱ ἐν τῇ Ἀσίᾳ ἀφίσταντο ἀπὸ τοῦ βασιλέως.* — *ἀπέστησε τοὺς Ἕλληνας ἀπὸ τῶν Περσῶν.*

voice, see vocabulary above. — **ἀποστόλῳ**: dative after *συν-* in *συνεβουλευσάμεθα*.

**13. πολέμου**: here a *from* gen., denoting separation, after *παύεσθαι*.

In 500 B.C. the Greek colonies in Asia Minor, which had been subdued by the Persians, revolted; this is known as the Ionian revolt.

## II. Translate into Greek.

The Spartans were planning the war a long time. — The Greeks in Asia schemed against the Persians, and got themselves into a war. — The tyrant broke down the strength of the city. — The people plotted against the oligarchy, but established over themselves a tyrant. — Were you consulting with friends? — We advised the tyrant to rule according to the laws. — After the war I procured the release of many citizens. — Why did you get the Greeks to revolt from the Persians? — Many cities took counsel with the Lacedaemonians and revolted from the Athenians. — There was war

**3. got . . . into**: mid. of *καθίστημι* and *εἰς*.

**5 f.** Mark the contrast between the members by *μέν* and *δέ*. — **over themselves**: sufficiently expressed by the mid. voice of the verb.

**9. procured the release of**: expressed by one word.

**10. did you get to revolt**: expressed by one word.

**12 f.** Cf. **132**, I., 1 f., and put the word for *Greeks* in the dat.

for many months between the Greeks and the Persians.

## The Future System.

**133.** The future tense is used like the English future. There is no difference in the future between *μι*-verbs and *ω*-verbs. The active and middle differ only in the personal endings, and together make up the *future system*.

**134.** *Future System.*

| | Active. *I shall loose*, etc. | Middle. *I shall ransom*, etc. |
|---|---|---|
| S. 1 | λῡ́-σω | λῡ́-σο-μαι |
| 2 | λῡ́-σεις | λῡ́-ση, λῡ́-σει |
| 3 | λῡ́-σει | λῡ́-σε-ται |
| D. 2 | λῡ́-σε-τον | λῡ́-σε-σθον |
| 3 | λῡ́-σε-τον | λῡ́-σε-σθον |
| P. 1 | λῡ́-σο-μεν | λῡ́-σό-μεθα |
| 2 | λῡ́-σε-τε | λῡ́-σε-σθε |
| 3 | λῡ́-σουσι | λῡ́-σο-νται |

In the same way are inflected most futures, as *στήσω I shall set*, and *στή-σο-μαι I shall set myself*, etc., from *ἵστημι* (*στα-*, *στη-*);

*βουλεύ-σω I shall plan*, and *βουλεύ-σο-μαι I shall deliberate*, etc., from *βουλεύω* (*βουλευ-*);

*παύ-σω I shall stop*, and *παύ-σο-μαι I shall cease*, etc., from *παύω* (*παυ-*).

**135.** *a.* The *future tense suffix* is *-σ%ε-*, with *-ο-* before *μ* or *ν*, elsewhere *-ε-*.

*b.* The theme usually takes the longer form in the future, if there are two forms; as in *στή-σω*. Thus the future tense-stem of *ἵστημι* is *στη-σ%ε-*.

*c.* The *primary endings* are used, and the same changes occur as in the *ω*-present. Thus *λύ-σουσι* is for *λύ-σο-(ν)σι*; *λύ-ση* and *λύ-σει* for *λύ-σε-(σ)αι*.

## First Passive System.

**136.** The passive voice has a separate form from the middle in the *aorist* and *future* only. The aorist passive and future passive are formed with the same *passive suffix*, and are so related that if one is given the other can always be known. Hence they are grouped together in one system, called the *passive system*, the mark of which is the *passive suffix*. In this system there is no difference between *μι*-verbs and *ω*-verbs.

Note. — It will assist in keeping in mind the true relation of forms, if the pupil is always required, when writing verbs on the board, to put at the head the tense-stem of the system to which the forms belong. The analysis of forms should be called for often.

## 137. *First Passive System.*

| | Aorist. *I was loosed* or *ransomed*, etc. | Future. *I shall be loosed* or *ransomed*, etc. |
|---|---|---|
| S. 1 | ἐ-λύ-θη-ν | λυ-θή-σο-μαι |
| 2 | ἐ-λύ-θη-ς | λυ-θή-ση or -σει |
| 3 | ἐ-λύ-θη | λυ-θή-σε-ται |
| D. 2 | ἐ-λύ-θη-τον | λυ-θή-σε-σθον |
| 3 | ἐ-λυ-θή-την | λυ-θή-σε-σθον |
| P. 1 | ἐ-λύ-θη-μεν | λυ-θη-σό-μεθα |
| 2 | ἐ-λύ-θη-τε | λυ-θή-σε-σθε |
| 3 | ἐ-λύ-θη-σαν | λυ-θή-σο-νται |

In the same way are inflected most vowel themes, as ἐ-στά-θη-ν *I was set*, and στα-θή-σο-μαι *I shall be set*, etc., from ἵστημι (στα-, στη-);

ἐ-παύ-θη-ν *I was stopped*, and παυ-θή-σο-μαι *I shall be stopped*, etc., from παύω (παυ-);

ἐ-κωλύ-θη-ν *I was hindered*, and κωλυ-θή-σο-μαι *I shall be hindered*, etc., from κωλύω (κωλῡ-, κωλυ-).

**138.** *a.* The *passive suffix* of the first passive system is, in the indicative, -θη-. (On taking up the other modes we shall find that this suffix takes the form -θη- only before a single consonant; elsewhere — that is, before two consonants or a vowel — it is -θε-.)

*b.* The theme sometimes takes the long form,

but often the short form, if there are two. Thus the passive stem of ἵστημι is στα-θη-; of λύω, λυ-θη-; of βουλεύω, βουλευ-θη-.

*c.* In the aorist passive there is no tense suffix; the secondary *active* endings are added directly to the passive stem, which of course is augmented in the indicative. This tense, therefore, is in all verbs a μι-formation (see **121**), and in the third plural takes -σαν.

*d.* In the future passive the future suffix -σ%- is added to the passive stem, and the middle primary endings used. In the second person -σῃ and -σει are for -σε-(σ)αι, as in the present and future middle.

**139.** *Vocabulary.*

βούλομαι (βουλ-, βουλη-[1])
fut. βουλήσομαι
aor. ἐβουλήθην
} dep.[2] *wish.*

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[1] In βούλομαι and some other common verbs the theme takes on the syllable -η- in some forms, apparently to prevent two consonants from coming together which the Greeks could not easily pronounce.

[2] Compare **71**. In the future and aorist some deponents take the middle forms, others the passive. Those which take the passive forms in the aorist are often called *passive* deponents; those which take the middle forms in the aorist are called *middle* deponents. There is no difference in meaning.

| | | |
|---|---|---|
| γάρ, conj., | | *for.* |
| ὁ γέλως, -ωτος | | *laughter.* |
| ἐπεί, conj., | | *when, after.* |
| ἱκανός, -ή, -όν | | *sufficient, enough.* |
| νῦν, adv., | | *now.* |
| οὕτω before a cons. / οὕτως before a vowel | adv., | *thus, so.* |
| πολέμιος, -ᾱ, -ον | | *hostile;* as noun, *enemy.* |
| πότε, interrog. adv., | | *at what time? when?* |
| ποτέ, indef. adv., enclitic, | | *at some time, ever, once.* |
| τότε, demonstrative adv., | | *at that time, then.* |
| ὅτε, rel. conj., | | *when.* |
| ὁ στρατιώτης, -ου | | *soldier.* |
| ὥστε, conj., | | *so that, that,* in a result clause. |

## 140. *Exercises.*

I. Translate into English.

Ὅτε μὲν Κῦρος ἔτι παῖς ἦν καὶ ἐπαιδεύετο μετὰ τῶν ἄλλων παίδων, ἄριστος πάντων ἦν ἐν τοῖς εἰς πόλεμον ἔργοις. ἐπεὶ δὲ σατράπης κατεστάθη, οὕτω

**1. μέν**: when *μέν* and *δέ* stand immediately after a conjunction, as here after *ὅτε* and in line 3 after *ἐπεί*, it is usually the entire clauses, instead of single words, that are contrasted. — **ἐπαιδεύετο**: in tenses that have no separate passive form the context and the meaning of the verb must determine whether a form is mid. or pass. in meaning.

**2. εἰς**: often has the derived meaning *with reference to, bearing upon, useful for.*

**3. ἔργοις**: *activities, exercises.* — **ἐπεί**: when *ὅτε* is used in the sense of *when*, the time

καλὸς καὶ ἀγαθὸς ἦν ὥστε φίλοι μὲν ἐγίγνοντο αὐτῷ πολλοί, πολέμιοι δὲ ὀλίγοι. καὶ ἐν τῷ πολέμῳ ὃς τοῖς Λακεδαιμονίοις ἦν πρὸς τοὺς Ἀθηναίους, φίλος τοῖς Λακεδαιμονίοις ἦν. μετὰ δὲ τὸν πόλεμον, ὅτε Ἀρταξέρξης ἐβασίλευε καὶ Κῦρος ἔμελλεν ἀφίστασθαι ἀπὸ τοῦ ἀδελφοῦ, τότε δὴ Πέρσαι μὲν ἦσαν (were) αὐτῷ ἱκανοὶ τὸν ἀριθμόν, ἐβουλήθη δὲ καὶ

of the principal clause is generally the same as that of the *when* clause; in other words, *while* can be substituted for *when* without much change of meaning. When ἐπεί is used in the sense of *when*, the time of the principal clause is generally later than that of the *when* clause; in other words, *after* can usually be substituted for *when*. But the distinction was not always observed, and ἐπεί tended to crowd out ὅτε. — **σατράπης**: pred. nom.

**4.** **καλός**: is used of character, as well as of the appearance; **καλὸς καὶ ἀγαθός** is a common phrase describing a thoroughly admirable person; *honorable and good* is a literal rendering, but is far less common in English than the corresponding phrase in Greek.

**6 f.** **φίλος τοῖς Λακ.**: he aided them during the last three years of the war with ships and large sums of money.

**8.** **ἔμελλεν**: **ν** movable may be added to any verb of the third person sing. in **-ε**, as well as to verbs of the third plu. in **-σι**, to datives plu. in **-σι**, and to **ἐστί**. Cf. **40**, I., 4 and note.

**9.** **δή**: here slightly emphasizes the preceding word.

**10.** **αὐτῷ**: lit. *to him*, dat. of possessor. When used thus alone, without the article and not in apposition, the forms of **αὐτός** supply the place of the unemphatic personal pron. of the third person, *of him, her*, etc. The nom. is never so used, but is always in agreement with some word, either expressed or understood. — **ἀριθμόν**: *in number*, acc. of specification. — **καί**: like Lat. *et*, **καί** is not only a conjunction, but also an adverb, calling attention to the following word or phrase. The context shows whether *also* or *even* is called for in English.

*Ἕλληνας ἔχειν στρατιώτᾱς, ἄριστοι γὰρ ἐφαίνοντο τῶν τότε. — ἦν ποτε πόλεμος τοῖς Ἀθηναίοις πρὸς τοὺς Περσᾱς. — ἐπεὶ οἱ παῖδες ἤκουσαν τὸν μῦθον, πολὺς γέλως ἦν. — τότε μὲν ἐπαύθησαν τοῦ τυραννεύειν οἱ τριάκοντα ὑπὸ τοῦ δήμου, νῦν δὲ τυραννεύει αὐτὸς ὁ δῆμος. — πότε παυθήσεται ὁ τύραννος τῆς ἀρχῆς;*

**11.** **στρατιώτᾱς**: in predicate apposition with Ἕλληνας: we should say *as soldiers*. — **γάρ**: always post-positive, like *μέν* and *δέ*.

**12.** **τῶν τότε**: by being put thus after the article, *τότε* becomes equivalent to an adjective modifier. The phrase is in the gen. of the whole, depending on *ἄριστοι*. Say *of those of that time*, or *of contemporary soldiers*.

**14.** **τοῦ τυραννεύειν**: the inf. is here in the gen. of separation. Compare *πολέμου*, **132**, I., 13.

**15.** **ὑπὸ τοῦ δήμου**: with pass. verbs the agent is regularly expressed by *ὑπό* with the gen.

**16.** **πότε**: compare carefully the correlatives *πότε*, *ποτέ*, *τότε* and *ὅτε*. All refer to *time*, all end in *-οτε*. We shall find the same ending in other adverbs of time. Note particularly how the interrogative, indefinite, and demonstrative are distinguished; all are common, and students are apt to confuse them.

## II. Translate into Greek.

When the satrap was honorable and good he had enough soldiers; but after he began to act like a tyrant, the soldiers kept revolting. — While

**1 f. he had**: use dat. of possessor, — *were to him* (*αὐτῷ*). Cf. note on I., 10, and see vocabulary under *αὐτός*. — **began . . . tyrant**: express by one word in the aor.

**3. kept revolting**: what tense?

the older citizens were deliberating, the younger men got the city into a war which destroyed the city's power. — When were the thirty deposed from the government? — There was once a king who wished to rule the whole earth. — When the Greeks were revolting, the Persians wished to prevent them. — The people will some time deliberate about the matter, and then the war will be stopped. — When will the soldiers be released? — The enemy will some time be ransomed. — Then the children's laughter used to be stopped by their elders, but the children of to-day sometimes (*ἐνίοτε*) rule the house. — A word to the wise is enough.

**4. older, younger**: *μέν* and *δέ* cannot be used here, because *δέ* is a conjunction, and there is no *but* or *and* here. The contrast of ideas is left unmarked, as it is in English.

**6. deposed**: *παύω*.

**7. once**: since *ποτέ* is enclitic it should not be put first.

**10. them**: use *αὐτούς* if anything.

**11. matter**: *πρᾶγμα*.

**14. used to be stopped**: one verb-form. — **their**: use the article.

**15. the children of to-day**: in Greek *the now children*.

## First Perfect System.

**141.** The perfect tense, indicative, represents

1. Usually an *act completed* in present time, as *κεκώλυκα I have prevented;*

2. Sometimes a *continued state*, the effect of an act now completed, as *ἕστηκα I have stationed (myself)*, and so *I am standing;* the latter is the common meaning of this form of *ἵστημι*.

The first use is the same as that of the English perfect and the Latin perfect definite. The second use is frequent in a few verbs, and is seen also in Latin *memini, I remember.*

**142.** The pluperfect tense, indicative, represents

1. Usually an act completed in past time, as ἐκεκωλύκη *I had prevented.*

2. Sometimes *a state continued in the past,* as εἱστήκη *I had stationed (myself)*, and so *I was standing;* the latter is the common meaning of this form of ἵστημι.

The pluperfect is to the perfect as the imperfect is to the present. As the pluperfect is always formed in the same way from the perfect, both are grouped in the same tense system. But the perfect active system differs from the perfect middle system.

**143.** *First Perfect System.*

| | PERFECT ACTIVE. *I have loosed,* etc. | PLUPERFECT ACTIVE. *I had loosed,* etc. |
|---|---|---|
| S. 1 | λέ-λυ-κα | ἐ-λε-λύ-κη, or -κει-ν |
| 2 | λέ-λυ-κα-ς | ἐ-λε-λύ-κη-ς, or -κει-ς |
| 3 | λέ-λυ-κε | ἐ-λε-λύ-κει |
| D. 2 | λε-λύ-κα-τον | ἐ-λε-λύ-κει-τον |
| 3 | λε-λύ-κα-τον | ἐ-λε-λυ-κεί-την |
| P. 1 | λε-λύ-κα-μεν | ἐ-λε-λύ-κει-μεν |
| 2 | λε-λύ-κα-τε | ἐ-λε-λύ-κει-τε |
| 3 | λε-λύ-κᾱσι | ἐ-λε-λύ-κε-σαν |

| | Perfect Active. *I stand*, etc. | Pluperfect Active. *I was standing*, etc. |
|---|---|---|
| S. 1 | ἕ-στη-κα | εἱ-στή-κη, or -κει-ν |
| 2 | ἕ-στη-κα-ς | εἱ-στή-κη-ς, or -κει-ς |
| 3 | ἕ-στη-κε | εἱ-στή-κει |
| | etc. | etc. |

In the same way are inflected most vowel themes, as

πε-παίδευ-κα *I have educated*, ἐ-πε-παιδεύ-κη *I had educated*, from παιδεύω (παιδευ-);

συμ-βε-βούλευ-κα *I have advised*, συν-ε-βε-βουλεύ-κη *I had advised*, from συμβουλεύω (συν + βουλευ-);

ἀφ-έ-στη-κα *I am in revolt* (*have set myself off*), ἀφ-ει-στή-κη *I was in revolt* (*had revolted*), from ἀφ-ίστημι (ἀπο + στα-, στη-).

**144.** *a*. The theme in the first perfect system takes the shorter form in some verbs, the longer form in others.

*b*. To the theme is prefixed the *reduplication*, which is the special sign of completed action. The simplest form of the reduplication is seen in λέ-λυ-κα; it consists of the initial consonant of the theme with ε. Other forms of the reduplication will be noticed later. ἕ-στη-κα is for the older form σε-στη-κα; initial σ has been weakened to the rough breathing, just as in ἵστημι for σιστημι. Note that the *vowel* of the *perfect* reduplication is always ε, of the *present* reduplication is ι.

*c.* The tense suffix of the first perfect is *-κα-* (in the third singular *-κε-*).

*d.* The primary endings are used. But in the first and third persons singular the ending is omitted. In the third person plural *-α-νσι* has become *-ᾱσι* by dropping *ν* and lengthening *α*.

*e.* The examples show that in compounds the preposition stands first of all.

**145.** In the pluperfect

*a.* The theme and reduplication are the same as in the perfect.

*b.* The augment is prefixed to the reduplicated theme. In εἱστήκη (for older ἐ-σε-στη-κη) ει- has resulted from dropping *σ* and contracting ε-ε.

*c.* The tense suffix is *-κη-* or *-κει-* in the first and second persons singular, *-κε-* in the third person plural, elsewhere *-κει-*. (The difference of pronunciation in the three forms was of course very slight.)

*d.* The secondary endings are used, with *-σαν* in the third person plural. In the first person singular after *-κη* the ending is omitted.

It is clear, then, that the pluperfect active is in all verbs a *μι*-formation (**121**).

## 146. Perfect Middle System.

| | Perfect Mid. (Pass.). *I have ransomed* (or *been loosed*), etc. | Pluperfect Mid. (Pass.). *I had ransomed* (or *been loosed*), etc. |
|---|---|---|
| S. 1 | λέ-λυ-μαι | ἐ-λε-λύ-μην |
| 2 | λέ-λυ-σαι | ἐ-λέ-λυ-σο |
| 3 | λέ-λυ-ται | ἐ-λέ-λυ-το |
| D. 2 | λέ-λυ-σθον | ἐ-λέ-λυ-σθον |
| 3 | λέ-λυ-σθον | ἐ-λε-λύ-σθην |
| P. 1 | λε-λύ-μεθα | ἐ-λε-λύ-μεθα |
| 2 | λέ-λυ-σθε | ἐ-λέ-λυ-σθε |
| 3 | λέ-λυ-νται | ἐ-λέ-λυ-ντο |

In the same way are inflected most vowel themes, as

*πέ-παυ-μαι I have stopped (been stopped)*, *ἐ-πε-παύ-μην I had stopped (been stopped)*, from παύω (παυ-);

*συμ-βε-βούλευ-μαι I have consulted*, *συν-ε-βε-βουλεύ-μην I had consulted*, from συμβουλεύω (συν + βουλευ-);

*βε-βούλη-μαι I have wished*, *ἐ-βε-βουλή-μην I had wished*, from βούλομαι (βουλ-, βουλη-).

Note. — The perfect and pluperfect middle of ἵστημι are not used, except in a few compounds, and in these not often; their place is supplied in this verb by the peculiar turn of meaning given to the perfect and pluperfect active, and by other verbs.

**147.** In the perfect and pluperfect middle

*a.* The theme takes the shorter form in some verbs, the longer form in others.

*b.* The reduplication is the same as in the perfect active; the pluperfect takes the augment.

*c*. There is no tense suffix; the endings are added directly to the reduplicated theme, in the perfect the primary endings, in the pluperfect the secondary endings. The system is therefore a *μι*-formation (121).

## THE Μι-AORIST.

**148.** A few common verbs have an aorist formed without a tense suffix, the endings being added directly to the theme. This is called the *μι*-aorist, after the analogy of the *μι*-present. *ἵστημι* has this aorist in addition to the regular first aorist, but with a different meaning; while the first aorist *ἔστησα* is transitive, the *μι*-aorist *ἔστην* is intransitive, and is generally used instead of the direct middle *ἐστησάμην* in the sense *I set myself, took my place, stood* (not *I was standing;* that is *εἰστήκη*). The same meaning appears also in the numerous compounds of this verb. *γιγνώσκω* has no first aorist, but a *μι*-aorist instead, with the ordinary aorist meaning.

**149.** Μι-*aorist of* *ἵστημι* *and* *γιγνώσκω*.

| | *I set myself*, etc. | *I perceived, knew*, etc. |
|---|---|---|
| S. 1 | ἔ-στη-ν | ἔ-γνω-ν |
| 2 | ἔ-στη-ς | ἔ-γνω-ς |
| 3 | ἔ-στη | ἔ-γνω |

| | *I set myself*, etc. | *I perceived, knew*, etc. |
|---|---|---|
| D. 2 | ἔ-στη-τον | ἔ-γνω-τον |
| 3 | ἐ-στή-την | ἐ-γνώ-την |
| P. 1 | ἔ-στη-μεν | ἔ-γνω-μεν |
| 2 | ἔ-στη-τε | ἔ-γνω-τε |
| 3 | ἔ-στη-σαν | ἔ-γνω-σαν |

*a.* The formation is very simple. The augmented theme, in the longer form, takes the secondary endings, with *-σαν* in the third person plural. Neither ἔστην nor ἔγνων has any middle.

**150.** By the *principal parts* of a verb we mean *the first form of every tense system used in that verb.* They are so called because, if these are known, all the forms of the verb can be inferred from them. The following table gives the principal parts of most of the verbs hitherto introduced, so far as they are in common use. Not all compounds are given, since these can be formed from the simple verbs. It is necessary to learn the principal parts of all common verbs, because that is the easiest way of mastering their forms; and until one knows thoroughly all the common verb forms, so that each one is recognized instantly in its full meaning, it is impossible to read with any satisfactory results.

**151.**

| PRESENT. | FUTURE. | AORIST. | PERFECT ACT. | PERFECT MID. | PASSIVE. |
|---|---|---|---|---|---|
| (βασιλευ-)<br>βασιλεύω<br>t. s. -%ε- | βασιλεύσω<br>t. s. -σ%ε- | ἐβασίλευσα<br>t. s. -σα- | βεβασίλευκα<br>red.; t. s. -κα- | βεβασίλευμαι<br>red.; no t. s. | ἐβασιλεύθην<br>pass. s. -θη-; no t. s. |
| (βουλευ-)<br>βουλεύω<br>t. s. -%ε- | βουλεύσω<br>t. s. -σ%ε- | ἐβούλευσα<br>t. s. -σα- | βεβούλευκα<br>red.; t. s. -κα- | βεβούλευμαι<br>red.; no t. s. | ἐβουλεύθην<br>pass. s. -θη-; no t. s. |
| ἐπιβουλεύω | ἐπιβουλεύσω | ἐπεβούλευσα | ἐπιβεβούλευκα | ἐπιβεβούλευμαι | ἐπεβουλεύθην |
| (βουλ-, βουλη-)<br>βούλομαι<br>t. s. -%ε- | βουλήσομαι[1]<br>t. s. -σ%ε- | | | βεβούλημαι<br>red.; no t. s. | ἐβουλήθην<br>pass. s. -θη-; no t. s. |
| (γνο-, γνω-)<br>γιγνώσκω<br>red.; t. s. -σκ%ε-<br>See **197**, *c*. | γνώσομαι[1]<br>t. s. -σ%ε- | ἔγνων<br>no t. s. | ἔγνωκα[2]<br>red. ε-; t. s. -κα- | * | * |

[1] Many verbs not deponent elsewhere are deponent in the future.

[2] Before two consonants the reduplication generally consists of ε only.

* These systems have something in their formation that has not yet been explained; therefore their presentation is postponed.

| PRESENT. | FUTURE. | AORIST. | PERFECT ACT. | PERFECT MID. | PASSIVE. |
|---|---|---|---|---|---|
| (στα-, στη-)<br>ἵστημι<br>red.; no t. s. | στήσω<br>t. s. -σ%ε- | ἔστησα<br>t. s. -σα-<br>ἔστην<br>no t. s. | ἕστηκα<br>red.; t. s. -κα- | | ἐστάθην<br>pass. s. -θη-; no t. s. |
| ἀφίστημι | ἀποστήσω | ἀπέστησα<br>ἀπέστην | ἀφέστηκα | | ἀπεστάθην |
| καθίστημι | καταστήσω | κατέστησα<br>κατέστην | καθέστηκα | | κατεστάθην |
| (λύ-, λυ-)<br>λύω<br>t. s. -%ε- | λύσω<br>t. s. -σ%ε- | ἔλῡσα<br>t. s. -σα- | λέλυκα<br>red.; t. s. -κα- | λέλυμαι<br>red.; no t. s. | ἐλύθην<br>pass. s. -θη-; no t. s. |
| (παιδευ-)<br>παιδεύω<br>t. s. -%ε- | παιδεύσω<br>t. s. -σ%ε- | ἐπαίδευσα<br>t. s. -σα- | πεπαίδευκα<br>red.; t. s. -κα- | πεπαίδευμαι<br>red.; no t. s. | ἐπαιδεύθην<br>pass. s. -θη-; no t. s. |
| (παυ-)<br>παύω<br>t. s. -%ε- | παύσω<br>t. s. -σ%ε- | ἔπαυσα<br>t. s. -σα- | πέπαυκα<br>red.; t. s. -κα- | πέπαυμαι<br>red.; no t. s. | ἐπαύθην<br>pass. s. -θη-; no t. s. |

## 152. *Vocabulary.*

| | |
|---|---|
| ἀνα-γιγνώσκω (ἀνα + γνο-, γνω-), ἀναγνώσομαι, ἀνέγνων, ἀνέγνωκα | *read.* |
| ὁ βάρβαρος, -ου | *foreigner*, **barbarian.** |
| ἡ βασιλείᾱ, -ᾱς | *kingdom, royal power.* |
| ὁ δοῦλος, -ου | *slave.* |
| ἐλεύθερος, -ᾱ, -ον | *free.* |
| ἤδη, adv., | *already.* |
| Ἰωνικός, -ή, -όν | *Ionic.* |
| ὁ Μαραθών, -ῶνος | *Marathon*, town on the eastern side of Attica. |
| ἡ νίκη, -ης | *victory.* |
| νῑκάω (νῑκα-, νῑκη- fr. νίκη), νῑκήσω, ἐνίκησα, νενίκηκα, νενίκημαι, ἐνῑκήθην | *conquer, be victorious, surpass.* |
| ὁ Ξέρξης, -ου | *Xerxes*, king of Persia, B.C. 485–464. |
| ὅτι, conj., | *that.* |
| στρατεύω (στρατευ- fr. στρατός *army*, cf. στρατιώτης), στρατεύσω, ἐστράτευσα, ἐστράτευκα,[1] ἐστράτευμαι,[1] ἐστρατεύθην | *take the field, serve as soldier, make an expedition.* Often used as deponent. |
| ὡς, rel. adv. (conj.), proclitic, | *as.* |

[1] When the reduplication syllable is followed by two consonants (or a double consonant; see **212**), the reduplication

## 153. *Exercises.*

### I. Translate into English.

Πολλαὶ μὲν ὀλιγαρχίαι καταλέλυνται ὑπὸ δήμων, πολλαὶ δὲ δημοκρατίαι ὑπὸ τυράννων. — πολλὰς νίκᾱς, ὦ στρατιῶται, σὺν τοῖς θεοῖς νενῑκήκατε. — ἐπεὶ ὁ ῥήτωρ ἀνέγνω τὴν τοῦ βασιλέως ἐπιστολήν, τότε δὴ ἔγνωσαν οἱ πολῖται ὅτι ἐπεβεβούλευντο. — οἱ Ἕλληνες ἐνενίκεσαν ἤδη τοὺς Πέρσᾱς ἐν Μαραθῶνι, ὅτε Ξέρξης ἐστράτευσεν ἐπ' αὐτούς. — αἱ Ἰωνικαὶ

**1 f. πολλαὶ μέν . . . πολλαὶ δέ**: when, as here, a word of some importance is used in both the contrasted clauses, that word is usually put first in each clause and followed by *μέν* and *δέ* respectively. The contrast here is rather between *ὀλιγαρχίαι* and *δημοκρατίαι*. — **δήμων**: *δῆμος* often means the democratic faction among the people; in the plural, *democratic factions*.

**3. νίκᾱς**: cognate acc. with *νενῑκήκατε*. Cf. English *die the death*. We cannot say *conquer victories*, but must say *win victories*, or the like. — **σύν**: render *with the help of*.

**5. ἐπεβεβούλευντο**: the meaning of the verb and the context show that the form must here be taken as pass.

**6. Μαραθῶνι**: the battle of Marathon was fought 490 B.C.

**7 f. ἐπ'**: a final short vowel of prepositions, and a few other words, is often *elided* (*cut off*) before an initial vowel, even when not in composition. Compare **ἀντ'** for **ἀντί** and **ἀλλ'** for **ἀλλά** (12). Probably in speaking and reading the Greeks made such elisions very freely, but in writing they were sometimes indicated, sometimes not. — **Ἰωνικαὶ πόλεις**: a name often given to the cities on the central-western coast of Asia Minor, colonized by Ionic Greeks, who were one of the three large branches of the

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usually consists of ε only, omitting the initial consonant. Cf. **ἔγνωκα**.

πόλεις πᾶσαι ἀφεστήκᾶσι τοῦ βασιλέως. — ὁ βασιλεὺς ἔγνω ὅτι αἱ Ἰωνικαὶ πόλεις ἀφειστήκεσαν. — ὁ σατράπης ἐπιβεβούλευκε τῷ βασιλεῖ καὶ πέπαυται τῆς ἀρχῆς, καὶ ἄλλος κατασταθήσεται σατράπης ἀντ' αὐτοῦ. — πεπαιδεύμεθα οὐχ ὡς δοῦλοι ἀλλ' ὡς ἐλεύθεροι πολῖται. — πότε νενῑκήκᾶσιν βάρβαροι τοὺς Ἕλληνας; — πότε κατέστη Ἀρταξέρξης εἰς τὴν βασιλείᾱν; — οὐ συμβεβούλευσθε τοῖς ἀρίστοις φίλοις.

race. The other two were the Dorian and the Aeolian branches. The Athenians were Ionians, the Spartans Dorians.

8. **τοῦ βασιλέως**: gen. of separation; the preposition is often not repeated after ἀφίστημι.

II. Translate into Greek.

We have not yet (οὔπω) surpassed the Greeks in wisdom. — The land has been ruled by kings a long time. — The power of the people is already established. — The slaves revolted from their masters. — The slave has never ceased to plot against his master. — The orator is already standing beside his antagonist. — The king had not reigned many months when he was deposed. — The Athenians

1. **surpassed**: νῑκάω.

2. **in wisdom**: dat. of respect. — **has been ruled by kings**: expressed by one word.

3 f. **is established**: perf. act. of καθίστημι. — **revolted**: use the μι-aorist. — **their**: the article is enough.

5. **never**: that is, *not ever*, οὔ ποτε, or as one word οὔποτε. A proclitic before an enclitic takes the acute accent. — **to plot**: use the inf. with the article, in the gen.

8. **was deposed**: παύω in aor. pass.

were free and did not wish to be reigned over. —
10 I perceive that you have not yet read the tale. —
Why have the boys not yet read the orator's speech?

**9. to be reigned over**: expressed by one word.

**12. speech**: λόγος, which has a wide range of meaning.

## The Infinitive Mode.

**154.** The infinitive is a verbal noun; that is, like a noun it is used as subject, object, etc., in all cases but the vocative; but it is so far a verb that it may take a subject in the accusative, and any of the modifiers which any part of the verb can take. There is an infinitive in each tense system.

*a.* Except in indirect discourse

The present infinitive denotes an action simply as *continued* or *repeated:* as λύειν *to be loosing* (at any time);

The aorist denotes an action simply as *brought to pass:* as λῦσαι *to loose* (at any time);

The perfect denotes an action simply as *completed:* as λελυκέναι *to have loosed* (at any time).

In all these the time is determined only by the context.

*b.* The future infinitive denotes an action as future relatively to that of the principal verb; it is used (1) in indirect discourse to represent a future indicative of the direct, (2) as the complement of

μέλλω: thus φησὶν τοὺς φίλους βουλεύσεσθαι *he says the friends will deliberate*, ἔφη τοὺς φίλους βουλεύσεσθαι *he said the friends would deliberate*, ἔμελλον βουλεύσεσθαι *they were about to deliberate*. (μέλλω may take either the present or the future infinitive with no especial difference of meaning).

155. *Infinitives of* ἵστημι (στα-, στη-).

| | Active. | Middle. | Passive. |
|---|---|---|---|
| Pres. | ἱ-στά-ναι | ἵ-στα-σθαι | [Like the mid.] |
| Fut. | (στή-σε-εν) στή-σειν | στή-σε-σθαι | στα-θή-σε-σθαι |
| 1st Aor. | στῆ-σαι | στή-σα-σθαι | στα-θῆ-ναι |
| Mι-aor. | στῆ-ναι | | |
| 1st Perf. | ἑ-στη-κέ-ναι | | |

156. *Infinitives of* λύω (λῡ-, λυ-).

| | Active. | Middle. | Passive. |
|---|---|---|---|
| Pres. | (λύ-ε-εν) λύ-ειν | λύ-ε-σθαι | [Like the mid.] |
| Fut. | (λύ-σε-εν) λύ-σειν | λύ-σε-σθαι | λυ-θή-σε-σθαι |
| 1st Aor. | λῦ-σαι | λύ-σα-σθαι | λυθῆ-ναι |
| 1st Perf. | λε-λυ-κέ-ναι | λε-λύ-σθαι | [Like the mid.] |

**157.** *Infinitives of* παιδεύω (παιδευ-).

| | Active. | Middle. | Passive. |
|---|---|---|---|
| Pres. | (παιδεύ-ε-εν) παιδεύ-ειν | παιδεύ-ε-σθαι | [Like the mid.] |
| Fut. | (παιδεύ-σε-εν) παιδεύ-σειν | παιδεύ-σε-σθαι | παιδευ-θήσε-σθαι |
| 1st Aor. | παιδεῦ-σαι | παιδεύ-σα-σθαι | παιδευ-θῆ-ναι |
| 1st Perf. | πε-παιδευ-κέ-ναι | πε-παιδεῦ-σθαι | [Like the mid.] |

Note. — Similar tables should be formed to show the infinitives of other verbs, simple and compound.

**158.** The endings of the infinitive are

Active, *-εν* (contracted with preceding *-ε-* to *-ειν*), or *-ναι*;

Middle, *-σθαι*.

These are added to the tense-stem, as the personal endings are.

*a.* Of the active endings *-ναι* is used in *μι*-formations (*μι*-present, *μι*-aorist, aorist passive), and in the perfect active; in the perfect active the tense suffix before *-ναι* becomes *-κε-*.

*b.* In the first aorist active the wholly irregular *-σαι* stands for the tense suffix and infinitive ending together.

**159.** *a.* All infinitives in *-ναι* accent the penult.

*b.* The first aorist infinitive active accents the penult.

*c.* The perfect middle infinitive accents the penult.

## The Participle.

**160.** The participle is a verbal adjective; that is, it has the declension and construction of an adjective, agreeing with a noun or pronoun; but it is so far a verb that it may take an object or other modifiers of the verb. Participles are formed in every tense system.

*a.* Participles generally denote time relatively to that of the leading verb. The aorist participle denotes an act relatively past, and is often translated by our perfect participle, as λύσᾱς *having loosed.* The perfect participle denotes an act *completed* at the time of the leading verb, as λελυκώς *having loosed.* It often happens that English does not distinguish between the two. The present participle has the same meaning as in English. Sometimes the present, aorist, and perfect participles differ only as the same tenses of the infinitive do (see **154**, *a*). The future participle may in the paradigms be rendered by *about to*, as λύσων *about to loose.*

**161.** *Participles of* ἵστημι (στα-, στη-).

| Pres. | Act. (ἱ-στα-ντ-, ἱ-στᾱσᾱ-). | | |
|---|---|---|---|
| N. | ἱ-στάς | ἱ-στᾶσα | ἱ-στά-ν |
| G. | ἱ-στά-ντ-ος | ἱ-στάσης | etc., see **166.** |

MID. (ἱ-στα-μενο-, ἱ-στα-μενᾱ-).

| | | | |
|---|---|---|---|
| N. | ἱ-στά-μενο-ς | ἱ-στα-μένη | ἱ-στά-μενο-ν |
| G. | ἱ-στα-μένου | ἱ-στα-μένης | etc., see **163**, *a*. |

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Fut. ACT. (στη-σο-ντ-, στη-σουσᾱ-).

| | | | |
|---|---|---|---|
| N. | στή-σων | στή-σουσα | στῆ-σο-ν |
| G. | στή-σο-ντ-ος | στη-σούσης | etc., see **165**. |

MID. (στη-σο-μενο-, στη-σο-μενᾱ-).

| | | | |
|---|---|---|---|
| N. | στη-σό-μενο-ς | στη-σο-μένη | στη-σό-μενο-ν |
| G. | στη-σο-μένου | στη-σο-μένης | etc., see **163**, *a*. |

PASS. (στα-θη-σο-μενο-, στα-θη-σο-μενᾱ-).

| | | | |
|---|---|---|---|
| N. | στα-θη-σό-μενο-ς | στα-θη-σο-μένη | στα-θη-σό-μενο-ν |
| G. | στα-θη-σο-μένου | στα-θη-σο-μένης | etc., see **163**, *a*. |

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1st Aor. ACT. (στη-σα-ντ-, στη-σᾱσᾱ-).

| | | | |
|---|---|---|---|
| N. | στή-σᾱς | στή-σᾱ-σα | στῆ-σα-ν |
| G. | στή-σα-ντ-ος | στη-σά-σης | etc., see **166**. |

MID. (στη-σα-μενο-, στη-σα-μενᾱ-).

| | | | |
|---|---|---|---|
| N. | στη-σά-μενο-ς | στη-σα-μένη | στη-σά-μενο-ν |
| G. | στη-σα-μένου | στη-σα-μένης | etc., see **163**, *a*. |

PASS. (στα-θε-ντ-, στα-θεισᾱ-).

| | | | |
|---|---|---|---|
| N. | στα-θείς | στα-θεῖσα | στα-θέ-ν |
| G. | στα-θέ-ντ-ος | στα-θείσης | etc., see **167**. |

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Mι-Aor. ACT. (στα-ντ-, στᾱσᾱ-).

| | | | |
|---|---|---|---|
| N. | στάς | στᾶσα | στά-ν |
| G. | στά-ντ-ος | στά-σης | etc., see **166**. |

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1st Perf. ACT. (ἑ-στη-κοτ-, ἑ-στη-κυιᾱ-).

| | | | |
|---|---|---|---|
| N. | ἑ-στη-κώς | ἑ-στη-κυῖα | ἑ-στη-κός |
| G. | ἑ-στη-κότ-ος | ἑ-στη-κυίᾱς | etc., see **168**. |

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## 162. *Participles of παιδεύω (παιδευ-).*

Pres. ACT. (παιδευ-ο-ντ-, παιδευ-ουσᾱ-).

| | | |
|---|---|---|
| N. παιδεύ-ων | παιδεύ-ουσα | παιδεῦ-ο-ν |
| G. παιδεύ-ο-ντ-ος | παιδευ-ούσης | etc. |

MID. (παιδευ-ο-μενο-, παιδευ-ο-μενᾱ-).

| | | |
|---|---|---|
| N. παιδευ-ό-μενο-ς | παιδευ-ο-μένη | παιδευ-ό-μενο-ν |
| G. παιδευ-ο-μένου | παιδευ-ο-μένης | etc. |

Fut. ACT. (παιδευ-σο-ντ-, παιδευ-σουσᾱ-).

| | | |
|---|---|---|
| N. παιδεύ-σων | παιδεύ-σουσα | παιδεῦ-σο-ν |
| G. παιδεύ-σο-ντ-ος | παιδευ-σούσης | etc. |

MID. (παιδευ-σο-μενο-, παιδευ-σο-μενᾱ-).

| | | |
|---|---|---|
| N. παιδευ-σό-μενο-ς | παιδευ-σο-μένη | παιδευ-σό-μενο-ν |
| G. παιδευ-σο-μένου | παιδευ-σο-μένης | etc. |

PASS. (παιδευ-θη-σο-μενο-, παιδευ-θη-σο-μενᾱ-).

| | | |
|---|---|---|
| N. παιδευ-θη-σό-μενο-ς | παιδευ-θη-σο-μένη | παιδευ-θη-σό-μενο-ν |
| G. παιδευ-θη-σο-μένου | παιδευ-θη-σο-μένης | etc. |

1st Aor. ACT. (παιδευ-σα-ντ-, παιδευ-σᾱσᾱ-).

| | | |
|---|---|---|
| N. παιδεύ-σᾱς | παιδεύ-σᾱσα | παιδεῦ-σα-ν |
| G. παιδεύ-σα-ντ-ος | παιδευ-σάσης | etc. |

MID. (παιδευ-σα-μενο-, παιδευ-σα-μεν-ᾱ-).

| | | |
|---|---|---|
| N. παιδευ-σά-μενο-ς | παιδευ-σα-μέν-η | παιδευ-σά-μενο-ν |
| G. παιδευ-σα-μένου | παιδευ-σα-μένης | etc. |

PASS. (παιδευ-θε-ντ-, παιδευ-θεισᾱ-).

| | | |
|---|---|---|
| N. παιδευ-θείς | παιδευ-θεῖσα | παιδευ-θέ-ν |
| G. παιδευ-θέ-ντ-ος | παιδευ-θείσης | etc. |

Perf. ACT. (πε-παιδευ-κοτ-, πε-παιδευ-κυιᾱ-).

| | | |
|---|---|---|
| N. πε-παιδευ-κώς | πε-παιδευ-κυῖα | πε-παιδευ-κός |
| G. πε-παιδευ-κότ-ος | πε-παιδευ-κυίᾱς | etc. |

MID. (πε-παιδευ-μενο-, πε-παιδευ-μενᾱ).

| | | |
|---|---|---|
| N. πε-παιδευ-μένο-ς | πε-παιδευ-μένη | πε-παιδευ-μένο-ν |
| G. πε-παιδευ-μένου | πε-παιδευ-μένης | etc. |

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**163.** The participial endings are

Active, *-ντ-* (but in the perfect active *-οτ-*);

Middle, *-μενο-*.

These are added to (or, in the perfect active, combined with) the tense stem, and the entire participial stem is then declined as an adjective.

*a.* The middle ending *-μενο-* presents no difficulty; participles with this ending are declined like ordinary adjectives of the vowel declension.

**164.** The accent of the participles is exceptional in the following respects; the rules apply to the nominative singular masculine.

*a.* All third-declension participles in *-ς*, except that of the first aorist active, are *oxytone* (that is, have the acute on the ultima). This applies to the *μι*-present, *μι*-aorist, perfect active, and aorist passive: ἱστάς, στάς, πεπαιδευκώς, παιδευθείς.

*b.* The perfect middle participle accents the penult (as does the perfect middle infinitive): πεπαιδευμένος.

**165.** Participles in *-ων, -ουσα, -ον* are declined like λύων (λῡοντ-, λυουσᾱ-):

| | | | | |
|---|---|---|---|---|
| Sing. | N. V. | λύων | λύουσα | λῦον |
| | G. | λύοντος | λῡούσης | λύοντος |
| | D. | λύοντι | λῡούσῃ | λύοντι |
| | A. | λύοντα | λύουσαν | λῦον |
| Dual | N. A. V. | λύοντε | λῡούσᾱ | λύοντε |
| | G. D. | λῡόντοιν | λῡούσαιν | λῡόντοιν |
| Plu. | N. V. | λύοντες | λύουσαι | λύοντα |
| | G. | λῡόντων | λῡουσῶν | λῡόντων |
| | D. | λύουσι | λῡούσαις | λύουσι |
| | A. | λύοντας | λῡούσᾱς | λύοντα |

**166.** Participles in *-ᾱς, -ᾶσα, -αν* are declined like στᾶς (σταντ-, στᾶσᾱ-):

| | | | | |
|---|---|---|---|---|
| Sing. | N. V. | στᾶς | στᾶσα | στάν |
| | G. | στάντος | στᾶσης | στάντος |
| | D. | στάντι | στᾶσῃ | στάντι |
| | A. | στάντα | στᾶσαν | στάν |
| Dual | N. A. V. | στάντε | στᾶσᾱ | στάντε |
| | G. D. | στάντοιν | στᾶσαιν | στάντοιν |
| Plu. | N. V. | στάντες | στᾶσαι | στάντα |
| | G. | στάντων | στᾱσῶν | στάντων |
| | D. | στᾶσι | στᾶσαις | στᾶσι |
| | A. | στάντας | στᾶσᾱς | στάντα |

This is like πᾶς except as to the accent of the first form and the quantity and accent of πᾶν. The accent of the first aorist active participle (λύσᾱς, παιδεύσᾱς) is recessive.

**167.** Aorist passive participles are declined like λυθείς (λυθεντ-, λυθεισᾱ-):

| | | | | |
|---|---|---|---|---|
| Sing. | N. V. | λυθείς | λυθεῖσα | λυθέν |
| | G. | λυθέντος | λυθείσης | λυθέντος |
| | D. | λυθέντι | λυθείσῃ | λυθέντι |
| | A. | λυθέντα | λυθεῖσαν | λυθέν |
| Dual | N. A. V. | λυθέντε | λυθείσᾱ | λυθέντε |
| | G. D. | λυθέντοιν | λυθείσαιν | λυθέντοιν |
| Plu. | N. V. | λυθέντες | λυθεῖσαι | λυθέντα |
| | G. | λυθέντων | λυθεισῶν | λυθέντων |
| | D. | λυθεῖσι | λυθείσαις | λυθεῖσι |
| | A. | λυθέντας | λυθείσᾱς | λυθέντα |

**168.** Perfect active participles are declined like λελυκώς (λελυκοτ-, λελυκυιᾱ-):

| | | | | |
|---|---|---|---|---|
| Sing. | N. V. | λελυκώς | λελυκυῖα | λελυκός |
| | G. | λελυκότος | λελυκυίᾱς | λελυκότος |
| | D. | λελυκότι | λελυκυίᾳ | λελυκότι |
| | A. | λελυκότα | λελυκυῖαν | λελυκός |
| Dual | N. A. V. | λελυκότε | λελυκυίᾱ | λελυκότε |
| | G. D. | λελυκότοιν | λελυκυίαιν | λελυκότοιν |
| Plu. | N. V. | λελυκότες | λελυκυῖαι | λελυκότα |
| | G. | λελυκότων | λελυκυιῶν | λελυκότων |
| | D. | λελυκόσι | λελυκυίαις | λελυκόσι |
| | A. | λελυκότας | λελυκυίᾱς | λελυκότα |

**169.** The μι-aorist participle of γιγνώσκω is as follows:

(γνοντ-, γνουσᾱ-).

| | | | | |
|---|---|---|---|---|
| Sing. | N. V. | γνούς | γνοῦσα | γνόν |
| | G. | γνόντος | γνούσης | γνόντος |
| | D. | γνόντι | γνούσῃ | γνόντι |
| | A. | γνόντα | γνοῦσαν | γνόν |
| Dual | N. A. V. | γνόντε | γνούσᾱ | γνόντε |
| | G. D. | γνόντοιν | γνούσαιν | γνόντοιν |
| Plu. | N. V. | γνόντες | γνοῦσαι | γνόντα |
| | G. | γνόντων | γνουσῶν | γνόντων |
| | D. | γνοῦσι | γνούσαις | γνοῦσι |
| | A. | γνόντας | γνούσᾱς | γνόντα |

**170.** *a.* If the participial ending -ντ- follows a tense suffix ending in -ο-, the nominative singular masculine rejects the case-ending -ς, drops -τ, and lengthens ο to ω, as in λύων for λῡ-ο-ντ-ς. Otherwise -ντ- is dropped before the case-ending -ς, and the preceding vowel lengthened in compensation, as in ἱστᾶς for ἱστα-ντ-ς: ε then becomes ει, as in λυθείς for λυ-θε-ντ-ς, ο becomes ου, as in γνούς for γνο-ντ-ς. The dative plural also shows this latter change. The nominative singular neuter simply drops -τ without lengthening, as in λῦον for λῡ-ο-ντ.

*b.* In the perfect active participle -κοτ- may be called the combined tense and participial suffix;

the nominative singular masculine and neuter have *-κώς* and *-κός*.

*c.* The formation of the feminine participial stem is somewhat irregular. Note that all participles (and adjectives) of the *consonant and a-declensions* have *short a* in the *nominative, accusative*, and *vocative singular feminine;* all participles and adjectives of the *o- and a-declensions* have long *ā* or *η* in these forms.

*d.* Comparison of the passive forms shows that the passive suffix appears as *-θη-* before a single consonant, elsewhere as *-θε-*. So in the *μι*-aorist a theme vowel is long before a single consonant, elsewhere short.

The following synopses, giving the first forms of each tense and mode, will show the relation of the infinitives and participles to the indicative forms of the same system. The principal parts are in **full-face** type.

NOTE. — The participles of other verbs should be given in tabular form, as in **161** and **162**.

## 171. *Synopsis of ἵστημι (στα-, στη-) set.*

| | Present System. | Future System. | 1st Aor. System. | 1st Perf. System. |
|---|---|---|---|---|
| | *Active.* | *Active.* | *Active.* | *Active.* |
| Ind. | ἵ-στη-μι | στή-σω | | ἕ-στη-κα |
| | ἵ-στη-ν | | ἔ-στη-σα | εἰ-στή-κη, -ειν |
| Inf. | ἱ-στά-ναι | στή-σειν | στῆ-σαι | ἑ-στη-κέ-ναι. |
| Pple. | ἱ-στάς | στή-σων | στή-σᾱς | ἑ-στη-κώς |
| | *Mid. (Pass.).* | *Middle.* | *Middle.* | |
| Ind. | ἵ-στα-μαι | στή-σο-μαι | | |
| | ἱ-στά-μην | | ἐ-στη-σά-μην | |
| Inf. | ἵ-στα-σθαι | στή-σε-σθαι | στή-σα-σθαι | |
| Pple. | ἱ-στά-μενος | στη-σό-μενος | στη-σά-μενος | |

| | 1st Passive System. | | Mι-Aorist. |
|---|---|---|---|
| | *Future.* | *Aorist.* | *Active.* |
| Ind. | στα-θή-σο-μαι | | |
| | | ἐ-στά-θη-ν | ἔ-στη-ν |
| Inf. | στα-θή-σε-σθαι | στα-θῆ-ναι | στῆ-ναι |
| Pple. | στα-θη-σό-μενος | στα-θείς | στάς |

## 172. *Synopsis of* παιδεύω (παιδευ-) *educate.*

| | Present System. | Future System. | 1st Aor. System. | 1st Perf. System. |
|---|---|---|---|---|
| | *Active.* | *Active.* | *Active.* | *Active.* |
| Ind. | παιδεύ-ω | παιδεύ-σω | | πε-παίδευ-κα |
| | ἐ-παίδευ-ο-ν | | ἐ-παίδευ-σα | ἐ-πε-παιδεύ-κη, -ειν |
| Inf. | παιδεύ-ειν | παιδεύ-σειν | παιδεῦ-σαι | πε-παιδευ-κέ-ναι |
| Pple. | παιδεύ-ων | παιδεύ-σων | παιδεύ-σᾱς | πε-παιδευ-κώς |
| | *Mid.* (*Pass.*). | *Middle.* | *Middle.* | Perf. Mid. (Pass.) Syst. |
| Ind. | παιδεύ-ο-μαι | παιδεύ-σο-μαι | | πε-παίδευ-μαι |
| | ἐ-παιδευ-ό-μην | | ἐ-παιδευ-σά-μην | ἐ-πε-παιδεύ-μην |
| Inf. | παιδεύ-ε-σθαι | παιδεύ-σε-σθαι | παιδεύ-σα-σθαι | πε-παιδεῦ-σθαι |
| Pple. | παιδευ-ό-μενο-ς | παιδευ-σό-μενο-ς | παιδευ-σά-μενο-ς | πε-παιδευ-μένο-ς |
| | | 1st Passive System. | | |
| | | *Future.* | *Aorist.* | |
| Ind. | | παιδευ-θή-σο-μαι | ἐ-παιδεύ-θη-ν | |
| Inf. | | παιδευ-θή-σε-σθαι | παιδευ-θῆ-ναι | |
| Pple. | | παιδευ-θη-σό-μενο-ς | παιδευ-θείς | |

## 173. *Vocabulary.*

| | |
|---|---|
| αἰτέω (αἰτε-, αἰτη-), αἰτήσω, ᾔτησα,[1] ᾔτηκα,[2] ᾔτημαι, ᾐτήθην | *ask* (for something), *demand.* |
| ἡ βοήθεια, -ᾱς | *help.* |
| ὁ βωμός, -οῦ | *altar.* |
| δουλόω (δουλο-, δουλω-), δουλώσω, ἐδούλωσα, δεδούλωκα, δεδούλωμαι, ἐδουλώθην (fr. δοῦλος) | *enslave.* |
| δύναμαι (δυνα-, δυνη-), δυνήσομαι, δεδύνημαι, ἐδυνήθην, pass. dep. | *can, be able.* |
| ἑαυτοῦ,[3] -ῆς, -οῦ, reflexive pron., | *one's self, himself, herself.* |
| εἰδέναι, inf. of οἶδα, irreg., perf. in form, pres. in meaning, | *to know.* |
| θεραπεύω (θεραπευ-), θεραπεύσω, ἐθεράπευσα, τεθεράπευκα,[4] τεθεράπευμαι, ἐθεραπεύθην | *serve, worship* (**therapeutics**). |
| θύω (θῡ-, θυ-), θύσω, ἔθῡσα, τέθυκα,[4] τέθυμαι, ἐτύθην | *sacrifice.* |

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[1] The diphthong αι is regularly changed to η by the augment. See **118**, 2.

[2] Verbs beginning with a vowel lengthen that vowel for the reduplication; in such verbs, then, the reduplication takes the same form as the augment.

[3] Declined like αὐτός, but from the meaning there is no occasion to use it in the nominative or vocative. Compare Latin *sui, sibi*, etc.

[4] A rough mute (φ, θ, χ) becomes smooth (π, τ, κ) in the

| | |
|---|---|
| οἱ Ἴωνες, -ωνος | *Ionians.* |
| κοινός, -ή, -όν | *common, public.* |
| μᾶλλον, adv., comparative, | *more, rather.* |
| ἡ μάχη, -ης | *battle, fight.* |
| οἴκοι, adv. (fr. οἶκος), | *at home.* |
| οἴομαι[1] (οἰ-, οἰη-), οἰήσομαι, ᾠήθην | *think, suppose.* |
| πανταχοῦ,[2] adv., | *everywhere.* |
| πολλάκις,[2] adv., | *often.* |
| ἡ σῑγή, -ῆς | *silence.* |
| συστρατεύω (συν + στρατευ-), συστρατεύσω, συνεστράτευσα, etc., reg., | *make an expedition with, join in an expedition.* |
| Σωκράτης, -ους, -ει, -ην | *Sokrates* or *Socrates.* |
| τὸ σῶμα, -τος | *body.* |
| τολμάω (τολμα-, τολμη-), τολμήσω, ἐτόλμησα, τετόλμηκα, τετόλμημαι, ἐτολμήθην | *dare.* |
| φανερός, -ά, -όν (fr. root of φαίνω) | *plain, evident, visible.* |
| φανερῶς, adv., | *plainly, openly.* |

---

reduplication. See **211**. In like manner the theme θυ- becomes τυ- in the passive system, because the passive suffix in the next syllable begins with θ.

[1] Imperfect ᾠόμην. See **118**, 2, and compare αἰτέω.

[2] Note the derivation and endings. We shall meet other adverbs of *place* in -ου, and all the numeral adverbs but the first three end in -άκις.

| | |
|---|---|
| ὁ φιλόσοφος, -ου | *lover of wisdom, philosopher.* |
| ὤν, οὖσα, ὄν,[1] pres. pple. of εἰμί, | *being.* |

## 174. *Exercises.*

### I. Translate into English.

Οἱ Ἀθηναῖοι, τῶν Ἰώνων ἤδη ἀφεστηκότων ἀπὸ βασιλέως καὶ αἰτησάντων αὐτοὺς βοήθειαν, συνεστρατεύσαντο αὐτοῖς, ὄντες καὶ αὐτοὶ Ἴωνες τὸ γένος. Δᾶρεῖος δὲ νῑκήσᾱς τοὺς ἐν τῇ Ἀσίᾳ Ἕλληνας

**1** f. **τῶν Ἰώνων ἀφεστηκότων, αἰτησάντων**: a noun and pple. may stand together in the gen., not directly connected with any other word; this is called the *genitive absolute*. Its uses are similar to those of the Latin abl. absolute. It should most often be translated by a clause; thus here, *when the Ionians*, etc.

**2. αὐτούς, βοήθειαν**: objects of *αἰτησάντων*. As in Latin, verbs of *asking*, *teaching*, and some others may take two accusatives, one of the person, the other of the thing.

**3. αὐτοῖς**: dat. of association after *συν-* in *συνεστρατεύσαντο*. — **καί**: *also*. Compare **140**, I, 10 and note. *καί* has four meanings which we always distinguish in English. The first meaning, *and*, is familiar. Below in *καὶ τὸ σῶμα καὶ τὴν ψῡχήν* we translate the first *καί* by *both*, the second by *and*. Besides these uses as a conj., the word is often an adv. emphasizing the *following* word or phrase, with the force of *also*, *too*, or of *even*. Determine by the context which meaning is intended. — **τὸ γένος**: *in race;* acc. of specification.

**4** f. **Δᾶρεῖος**: Dareios I., son of Hystaspes, king of Persia 521–486 B.C. — **νῑκήσᾱς, δουλώσᾱς**: *having conquered* and *having enslaved;* or better *after conquering and enslaving*. The

[1] Gen. ὄντος, οὔσης, ὄντος, etc., like λῡ́ων, **165**.

πολλαῖς μάχαις καὶ δουλώσᾶς πάλιν τοὺς ἀποστάντας, ἐβουλήθη καὶ τοὺς Ἀθηναίους δουλῶσαι τοὺς τολμήσαντας ἐφ' ἑαυτὸν στρατεύσασθαι. οὕτως οὖν πολέμιοι φανερῶς ἐγίγνοντο Πέρσαι καὶ Ἀθηναῖοι.

Σωκράτης ὁ φιλόσοφος φανερὸς ἦν θεραπεύων τοὺς θεοὺς πολὺ μᾶλλον τῶν πολλῶν. οἱ μὲν γὰρ

aor. pples. here denote actions which preceded that of the verb ἐβουλήθη.

**5** f. **μάχαις**: dat. of means, though in translating we should use *in*. — **τοὺς ἀποστάντας**: practically a noun, object of δουλώσᾶς: translate by a rel. clause.

**7. τοὺς τολμήσαντας**: the repetition of τούς shows that the pple. belongs to Ἀθηναίους. Translate by a rel. clause.

**8. οὖν**: *accordingly*, or an unemphatic *therefore* or *then*. Another post-positive word. — **πολέμιοι**: this was really the cause of the Persian expedition against Athens and the other Greeks of Greece proper.

**10. θεραπεύων**: pred. nom. after φανερὸς ἦν, agreeing with the subject, Σωκράτης. This is the first instance of the *supplementary pple.*, a common idiom in Greek, to which there is no corresponding usage in English. Lit. *Sokrates was plain* (or *well-known*) *worshipping*; i.e., *it was well known that S. worshipped*. θεραπεύων is thus an essential part of the predicate, and not merely a loose modifier. In distinction from the supplementary pple., the usage in the gen. abs., and in ὄντες, νῑκήσᾶς, δουλώσᾶς, is called the *circumstantial* pple.; that in τοὺς ἀποστάντας, τοὺς τολμήσαντας, is called the *attributive* pple.

**11. πολύ**: *much*; adverbial acc., so frequent as to be practically an adverb. — **τῶν πολλῶν**: gen. of comparison after μᾶλλον. Comparatives without ἤ (*than*) are followed by the gen. Cf. the Latin use of the abl. after comparatives without *quam*. The phrase **οἱ πολλοί** (lit. *the many*) is often used in the sense of *the mass of men, most people*. — **μὲν γάρ**: notice the position, between the article and πολλοί.

πολλοὶ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι τὰ δ' οὐκ εἰδέναι· Σωκράτης δὲ πάντα μὲν ᾤετο θεοὺς εἰδέναι, τά τε λεγόμενα καὶ πρᾱττόμενα καὶ τὰ σῑγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι (*are present*). καὶ θύων φανερὸς ἦν πολλάκις μὲν οἴκοι πολλάκις δ' ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν. καλῶς δὲ πεπαιδευμένος ἦν καὶ τὸ σῶμα καὶ τὴν ψῡχήν· τοὺς γὰρ μὴ δυναμένους ἑαυτῶν ἄρχειν οὐκ ἔφη δυνήσεσθαι ἄλλων ἄρχειν.

**12.** **τὰ μέν, τὰ δέ**: *some things, other things.* In this and some like phrases the article retains its earlier force as a pronoun.

**14.** **τε**: *both.* Enclitic particle slightly weaker than *καί*, like Latin *que*. *τε . . . καί* is a little less strong, *both . . . and*, than *καί . . . καί*. — **πρᾱττόμενα**: without the article, therefore still affected by the *τά* before *λεγόμενα*. Therefore *τά . . . πρᾱττόμενα* as one phrase is parallel with *τὰ βουλευόμενα*, and *τε* is correlative with the *καί* before the latter phrase. *πράττω* is the common Attic prose form for the older *πράσσω*. So *γλῶττα* for *γλῶσσα*, and in other words containing *ττ* or *σσ*. — **σῑγῇ**: dat. of manner.

**15.** **πανταχοῦ δέ**: with which *μέν* is this *δέ* correlative?

**16.** **πολλάκις . . . πολλάκις**: cf. **153**, I., 1 f. *πολλαὶ μέν . . . πολλαὶ δέ* and note. — **ἐπί**: in the *literal* sense of *on* something *ἐπί* usually takes the gen. in prose.

**17 f.** **καλῶς**: *well;* adv. of *manner* from *καλός*. Compare *φανερῶς* from *φανερός*. Adverbs of manner in *-ως* are formed from most adjectives; the accent is like that of the gen. plur. of the adjective. — **πεπαιδευμένος**: *trained, disciplined.* — **τὸ σῶμα, τὴν ψῡχήν**: acc. of specification.

**19.** **μή**: *not.* The difference between *μή* and *οὐ* must be learned by careful observation. Here *τοὺς μὴ δυναμένους* is *general*, meaning *any one* who cannot; while *τοὺς οὐ δυναμένους* would be *particular*, referring only to certain definite persons whom the writer has in mind. — **ἔφη**: imperfect of *φημί*

(*φα-*, *φη-*), conjugated like *ἵστην*, except in the 2d sing., thus: *ἔφην*, *ἔφησθα*, *ἔφη*, *ἔφατον*, *ἐφάτην*, *ἔφαμεν*, *ἔφατε*, *ἔφασαν*. *οὐκ* modifies *δυνήσεσθαι*, but when *φημί* introduces a negative clause, the negative regularly stands just before the form of *φημί*, as if compounded with it. Compare Latin *nego*.

## II. Translate into Greek.

I did not think the Greeks knew everything. — He said he did not know the man who was causing the Ionians to revolt. — The barbarians wished to enslave the Greeks, but the Greeks declared they would be unable to do so. — The Ionians, having revolted from the king, asked help of the Athenians, who were themselves also Ionians in race. — Sokrates evidently thought that the best way to ruling others was through conquering

**1. knew**: use the inf.

**2 f. the man who was causing to revolt**: express by the article and the attributive pple.; in the pres. tense, because the time referred to is the same as that of *he said*.

**4. declared**: *φημί*.

**5. they**: if this referred to the Greeks, the subject of *declared*, it would not be expressed in Greek; since it refers to some one else than the subject of the principal verb, it must be expressed.

**7. who were**: pple.; *themselves* and *Ionians*, being predicate words denoting the same persons as *Athenians*, must agree with *Athenians*.

**8. evidently thought**: use the supplementary pple.: lit. *was evident thinking*.

**9. to ruling others**: use *ἐπί* with an inf. clause preceded by *τό* to mark the clause as acc. governed by *ἐπί*. *Ruling* is here a verbal noun of the same nature as the Greek inf. So *conquering*. — **was**: use the inf. *εἶναι*. — **through conquering**: *διά* with an inf. clause preceded by *τοῦ* to mark it as being in the gen. governed by *διά*.

one's self; for he that could not rule himself was already himself enslaved; and he used to advise all his friends to 'know themselves.' — When the Persians, after being defeated by the Athenians in the battle at Marathon, were planning another expedition against them, the Athenians asked the Spartans for help; for the contest, they said, was a common one. — Though few, the Greeks dared to take their place in battle against the barbarians, who were many.

**10. he that could not**: attributive pple., with *μή*, because the statement is general. The tense of *could* and *was* indicates that this statement is given as that of Sokrates; in other words, that the clause is an indirect quotation. This relation is marked in Greek by putting the principal verb of the clause (*was enslaved*) in the inf. Note the position of *γάρ*. The first *himself* is reflexive; the second is merely intended to emphasize the subject of *was enslaved*, and should therefore be expressed by *αὐτόν*.

**12. know themselves**: use the aor. There was an inscription in the vestibule of the temple of Apollo at Delphi, "Know thyself" (*γνῶθι σαυτόν*), which Sokrates often quoted. — **when**: *ὅτε*.

**13. after being defeated**: express by a circumstantial pple., aor. pass.

**14 f. another expedition**: lit. *to-make-an-expedition again*.

**16. they said**: can be sufficiently expressed by putting the clause, *for the contest was a common one*, in the inf.

**17 ff. though few**, etc.: in Greek say *the Greeks, being few, dared ... against the barbarians, being many*. — **take their place**: *μ*-aor. of *καθίστημι*, followed by *εἰς* with the acc. because of the motion implied. — **against the barbarians**: dat. of association with *μάχην*. (We say *fight with*, using *with* of hostile, as well as of friendly, association.)

## Contract Verbs.

**175.** Verbs in *-άω*, *-έω*, and *-όω* are contracted throughout the present system. That is, final *α*, *ε*, or *ο* of the theme unites with the following vowel or diphthong, according to certain rules, to form one long vowel or diphthong. The uncontracted forms are like those of other *ω*-presents; but the contracted forms are alone used in Attic prose.

**176.** *Present System of νικάω (νικα-) conquer.*

Indicative.

| Pres. | *Active.* | | *Middle (Passive).* | |
|---|---|---|---|---|
| S. 1 | νικά-ω | νῑκῶ | νῑκά-ο-μαι | νῑκῶμαι |
| 2 | νῑκά-εις | νῑκᾷς | νῑκά-η or -ει | νῑκᾷ |
| 3 | νῑκά-ει | νῑκᾷ | νῑκά-ε-ται | νῑκᾶται |
| D. 2 | νῑκά-ε-τον | νῑκᾶτον | νῑκά-ε-σθον | νῑκᾶσθον |
| 3 | νῑκά-ε-τον | νῑκᾶτον | νῑκά-ε-σθον | νῑκᾶσθον |
| P. 1 | νῑκά-ο-μεν | νῑκῶμεν | νῑκα-ό-μεθα | νῑκώμεθα |
| 2 | νῑκά-ε-τε | νῑκᾶτε | νῑκά-ε-σθε | νῑκᾶσθε |
| 3 | νῑκά-ουσι | νῑκῶσι | νῑκά-ο-νται | νῑκῶνται |

| Impf. | *Active.* | | *Middle (Passive).* | |
|---|---|---|---|---|
| S. 1 | ἐ-νίκα-ο-ν | ἐνίκων | ἐ-νῑκα-ό-μην | ἐνῑκώμην |
| 2 | ἐ-νίκα-ε-ς | ἐνίκᾱς | ἐ-νῑκά-ου | ἐνῑκῶ |
| 3 | ἐ-νίκα-ε | ἐνίκᾱ | ἐ-νῑκά-ε-το | ἐνῑκᾶτο |
| D. 2 | ἐ-νῑκά-ε-τον | ἐνῑκᾶτον | ἐ-νῑκά-ε-σθον | ἐνῑκᾶσθον |
| 3 | ἐ-νῑκα-έ-την | ἐνῑκάτην | ἐ-νῑκα-έ-σθην | ἐνῑκάσθην |

| Impf. | Active. | | Middle (Passive). | |
|---|---|---|---|---|
| P. 1 | ἐ-νῑκά-ο-μεν | ἐνῑκῶμεν | ἐ-νῑκα-ό-μεθα | ἐνῑκώμεθα |
| 2 | ἐ-νῑκά-ε-τε | ἐνῑκᾶτε | ἐ-νῑκά-ε-σθε | ἐνῑκᾶσθε |
| 3 | ἐ-νίκα-ο-ν | ἐνίκων | ἐ-νῑκά-ο-ντο | ἐνῑκῶντο |

INFINITIVE.

| Active. | | Middle (Passive). | |
|---|---|---|---|
| νῑκά-ειν | νῑκᾶν | νῑκά-ε-σθαι | νῑκᾶσθαι |

PARTICIPLES.

| Active. | | | Middle (Passive). |
|---|---|---|---|
| νῑκά-ων | νῑκά-ουσα | νῑκά-ο-ν | νῑκα-ό-μενος, -η, -ον |
| νῑκά-ο-ντ-ος | νῑκα-ούσης | etc. | νῑκα-ο-μένου, -ης, etc. |
| νῑκῶν | νῑκῶσα | νῑκῶν | νῑκώμενος, -η, -ον |
| νῑκῶντος | νῑκώσης | etc. | νῑκωμένου, -ης, etc. |

177. The contractions of verbs in *-άω* are all included in the following rule:

(1) *a* + an *e*-sound[1] (*ε*, *η*, *ει*, *ῃ*) gives *ᾱ* (*ᾱ́*);

(2) *a* + an *o*-sound (*o*, *ω*, *οι*,[2] *ου*) gives *ω* (*ῳ*);

(3) Original *ι* is retained as *ι* subscript.

*a.* In *νῑκᾶν* (from *νῑκάειν*) *ι* is not retained, because it was not in the original form. That is, *νῑκά-ειν* is contracted from *νῑκά-ε-εν*, *ει* being here merely a way of writing the long

[1] In giving this rule pronounce the *e*- in *e*-sound as in *prey*.

[2] In the forms thus far given the combination *a* + *οι* does not occur, but it will occur later.

sound of ε (practically the same as French *é* prolonged, or German long *e*). In such cases the ι was never pronounced.

**178.** The contract syllable takes an accent only when one of the syllables contracted had one; it takes

The circumflex if the first syllable was accented,

The acute if the second was accented.

**179.** *Present System of* φιλέω (φιλε-) *love.*

INDICATIVE.

| Pres. | *Active.* | | *Middle (Passive).* | |
|---|---|---|---|---|
| S. 1 | φιλέ-ω | φιλῶ | φιλέ-ο-μαι | φιλοῦμαι |
| 2 | φιλέ-εις | φιλεῖς | φιλέ-η or -ει | φιλεῖ |
| 3 | φιλέ-ει | φιλεῖ | φιλέ-ε-ται | φιλεῖται |
| D. 2 | φιλέ-ε-τον | φιλεῖτον | φιλέ-ε-σθον | φιλεῖσθον |
| 3 | φιλέ-ε-τον | φιλεῖτον | φιλέ-ε-σθον | φιλεῖσθον |
| P. 1 | φιλέ-ο-μεν | φιλοῦμεν | φιλε-ό-μεθα | φιλούμεθα |
| 2 | φιλέ-ε-τε | φιλεῖτε | φιλέ-ε-σθε | φιλεῖσθε |
| 3 | φιλέ-ουσι | φιλοῦσι | φιλέ-ο-νται | φιλοῦνται |

| Impf. | *Active.* | | *Middle (Passive).* | |
|---|---|---|---|---|
| S. 1 | ἐ-φίλε-ο-ν | ἐφίλουν | ἐ-φιλε-ό-μην | ἐφιλούμην |
| 2 | ἐ-φίλε-ε-ς | ἐφίλεις | ἐ-φιλέ-ου | ἐφιλοῦ |
| 3 | ἐ-φίλε-ε | ἐφίλει | ἐ-φιλέ-ε-το | ἐφιλεῖτο |
| D. 2 | ἐ-φιλέ-ε-τον | ἐφιλεῖτον | ἐ-φιλέ-ε-σθον | ἐφιλεῖσθον |
| 3 | ἐ-φιλε-έ-την | ἐφιλείτην | ἐ-φιλε-έ-σθην | ἐφιλείσθην |
| P. 1 | ἐ-φιλέ-ο-μεν | ἐφιλοῦμεν | ἐ-φιλε-ό-μεθα | ἐφιλούμεθα |
| 2 | ἐ-φιλέ-ε-τε | ἐφιλεῖτε | ἐ-φιλέ-ε-σθε | ἐφιλεῖσθε |
| 3 | ἐ-φίλε-ο-ν | ἐφίλουν | ἐ-φιλέ-ο-ντο | ἐφιλοῦντο |

INFINITIVE.

| *Active.* | | *Middle (Passive).* | |
|---|---|---|---|
| φιλέ-ειν | φιλεῖν | φιλέ-ε-σθαι | φιλεῖσθαι |

PARTICIPLES.

| *Active.* | | | *Middle (Passive).* |
|---|---|---|---|
| φιλέ-ων | φιλέ-ουσα | φιλέ-ο-ν | φιλε-ό-μενος, -η, -ον |
| φιλέ-ο-ντ-ος | φιλε-ού-σης | etc. | φιλε-ο-μένου, -ης, etc. |
| φιλῶν | φιλοῦσα | φιλοῦν | φιλούμενος, -η, -ον |
| φιλοῦντος | φιλούσης | etc. | φιλουμένου, -ης, etc. |

**180.** The contractions of verbs in -έω are all included in the following rule:

(1) ε + ε gives ει;

(2) ε + ο gives ου;

(3) ε before a long vowel or diphthong is absorbed.

**181.** *Present System of* δουλόω (δουλο-) *enslave.*

INDICATIVE.

| Pres. | *Active.* | | *Middle (Passive).* | |
|---|---|---|---|---|
| 1 | δουλό-ω | δουλῶ | δουλό-ο-μαι | δουλοῦμαι |
| 2 | δουλό-εις | δουλοῖς | δουλό-η or -ει | δουλοῖ |
| 3 | δουλό-ει | δουλοῖ | δουλό-ε-ται | δουλοῦται |
| D. 2 | δουλό-ε-τον | δουλοῦτον | δουλό-ε-σθον | δουλοῦσθον |
| 3 | δουλό-ε-τον | δουλοῦτον | δουλό-ε-σθον | δουλοῦσθον |

| Pres. | *Active.* | | *Middle (Passive).* | |
|---|---|---|---|---|
| P. 1 | δουλό-ο-μεν | δουλοῦμεν | δουλο-ό-μεθα | δουλούμεθα |
| 2 | δουλό-ε-τε | δουλοῦτε | δουλό-ε-σθε | δουλοῦσθε |
| 3 | δουλό-ουσι | δουλοῦσι | δουλό-ο-νται | δουλοῦνται |

| Impf. | *Active.* | | *Middle (Passive).* | |
|---|---|---|---|---|
| S. 1 | ἐ-δούλο-ο-ν | ἐδούλουν | ἐ-δουλο-ό-μην | ἐδουλούμην |
| 2 | ἐ-δούλο-ε-ς | ἐδούλους | ἐ-δουλό-ου | ἐδουλοῦ |
| 3 | ἐ-δούλο-ε | ἐδούλου | ἐ-δουλό-ε-το | ἐδουλοῦτο |
| D. 2 | ἐ-δουλό-ε-τον | ἐδουλοῦτον | ἐ-δουλό-ε-σθον | ἐδουλοῦσθον |
| 3 | ἐ-δουλο-έ-την | ἐδουλούτην | ἐ-δαυλο-έ-σθην | ἐδουλούσθην |
| P. 1 | ἐ-δουλό-ο-μεν | ἐδουλοῦμεν | ἐ-δουλο-ό-μεθα | ἐδουλούμεθα |
| 2 | ἐ-δουλό-ε-τε | ἐδουλοῦτε | ἐ-δουλό-ε-σθε | ἐδουλοῦσθε |
| 3 | ἐ-δούλο-ο-ν | ἐδούλουν | ἐ-δουλό-ο-ντο | ἐδουλοῦντο |

## Infinitive.

| *Active.* | | *Middle (Passive).* | |
|---|---|---|---|
| δουλό-ειν | δουλοῦν | δουλό-ε-σθαι | δουλοῦσθαι |

## Participles.

| *Active.* | | | *Middle (Passive).* |
|---|---|---|---|
| δουλό-ων | δουλό-ουσα | δουλό-ο-ν | δουλο-ό-μενος, -η, -ον |
| δουλό-ο-ντ-ος | δουλο-ούσης | etc. | δουλο-ο-μένου, -ης, etc. |
| δουλῶν | δουλοῦσα | δουλοῦν | δουλούμενος, -η, -ον |
| δουλοῦντος | δουλούσης | etc. | δουλουμένου, -ης, etc. |

**182.** The contractions of verbs in *-όω* are all included in the following rule:

(1) *o* + *ε* or *o* or *ου* gives *ου*;
(2) *o* + *η*[1] or *ω* gives *ω*;
(3) *o* + an *ι*-diphthong (*ει*, *οι*,[1] *ῃ*) gives *οι*.

*a.* In δουλοῦν (from δουλό-ειν) *ι* is not retained, because it was not in the original form, δουλο-ε-εν, and was never pronounced. Compare **177**, *a*.

The following synopses show that the remaining parts of these contract verbs are perfectly regular.

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[1] In the forms thus far given the combination *o* + *η* and *o* + *οι* do not occur, but they will occur later.

For the convenience of teachers who wish at this point to group the principles of contraction in a more general form, the rules given in the Hadley-Allen Grammar are appended, with slight changes.

*a.* An open vowel before a close forms a diphthong with it.

*b.* Two like vowels unite in the common long.

*c.* An *o*-sound absorbs an *a*- or an *e*-sound and becomes *ω*.

*d.* If an *a*- and an *e*-sound come together, the first in order absorbs the second, and becomes long.

*e.* But *ε*-*ε* gives *ει*; *ε*-*o*, *o*-*ε*, *o*-*o* give *ου*.

*f.* A simple vowel before a diphthong is often contracted with the first vowel of the diphthong: the last vowel, if it is *ι*, becomes subscript.

*g.* But *ε* and *o* are absorbed in *οι* or *ου* without further change.

*h.* And *o*-*ει*, *o*-*ῃ* give *οι*; *a*-*ου* gives *ω*.

(The *close* vowels are *ι* and *υ*; all others are open.)

**183.** *Synopsis of* νῑκάω (νῑκα-, νῑκη-) *conquer.*

| | Present System. | Future System. | 1st Aorist System. | 1st Perf. System. |
|---|---|---|---|---|
| | *Active.* | *Active.* | *Active.* | *Active.* |
| Ind. | νῑκῶ | νῑκή-σω | | νε-νῑκη-κα |
| | ἐ-νίκω-ν | | ἐ-νῑκη-σα | ἐ-νε-νῑκή-κη, -ειν |
| Inf. | νῑκᾶν | νῑκή-σειν | νῑκῆ-σαι | νε-νῑκη-κέ-ναι |
| Pple. | νῑκῶν | νῑκή-σων | νῑκή-σᾱς | νε-νῑκη-κώς |
| | *Mid. (Pass.).* | *Middle.* | *Middle.* | Perf. Mid. (Pass.) Syst. |
| Ind. | νῑκῶ-μαι | νῑκή-σο-μαι | | νε-νῑκη-μαι |
| | ἐ-νῑκώ-μην | | ἐ-νῑκη-σά-μην | ἐ-νε-νῑκή-μην |
| Inf. | νῑκᾶ-σθαι | νῑκή-σε-σθαι | νῑκή-σα-σθαι | νε-νῑκῆ-σθαι |
| Pple. | νῑκώ-μενος | νῑκη-σό-μενος | νῑκη-σά-μενος | νε-νῑκη-μένος |
| | | 1st Pass. System. | | |
| | | *Future.* | *Aorist.* | |
| Ind. | | νῑκη-θή-σο-μαι | | |
| | | | ἐ-νῑκή-θη-ν | |
| Inf. | | νῑκη-θή-σε-σθαι | νῑκη-θῆ-ναι | |
| Pple. | | νῑκη-θη-σό-μενος | νῑκη-θείς | |

## 184. *Synopsis of φιλέω (φιλε-, φιλη-) love.*

| | Present System. | Future System. | 1st Aorist System. | 1st Perf. System. |
|---|---|---|---|---|
| | *Active.* | *Active.* | *Active.* | *Active.* |
| Ind. | φιλῶ | φιλή-σω | | πε-φίλη-κα [1] |
| | ἐ-φίλου-ν | | ἐ-φίλη-σα | ἐ-πε-φιλή-κη, -ειν |
| Inf. | φιλεῖν | φιλή-σειν | φιλῆ-σαι | πε-φιλη-κέ-ναι |
| Pple. | φιλῶν. | φιλή-σων | φιλή-σᾱς | πε-φιλη-κώς |
| | *Mid. (Pass.).* | *Middle.* | *Middle.* | Perf. Mid. (Pass.) Syst. |
| Ind. | φιλοῦ-μαι | φιλή-σο-μαι | | πε-φίλη-μαι |
| | ἐ-φιλού-μην | | ἐ-φιλη-σά-μην | ἐ-πε-φιλή-μην |
| Inf. | φιλεῖ-σθαι | φιλή-σε-σθαι | φιλή-σα-σθαι | πε-φιλῆ-σθαι |
| Pple. | φιλού-μενος | φιλη-σό-μενος | φιλη-σά-μενος | πε-φιλη-μένος |
| | | 1st Pass. System. | | |
| | | *Future.* | *Aorist.* | |
| Ind. | | φιλη-θή-σο-μαι | ἐ-φιλή-θη-ν | |
| Inf. | | φιλη-θή-σε-σθαι | φιλη-θῆ-ναι | |
| Pple. | | φιλη-θη-σό-μενος | φιλη-θείς | |

[1] For the reduplication compare *θεραπεύω* and *θύω*, **173**, Note [4].

**185.** *Synopsis of* δουλόω (δουλο-, δουλω-) *enslave.*

| | Present System. | Future System. | 1st Aorist System. | 1st Perf. System. |
|---|---|---|---|---|
| | *Active.* | *Active.* | *Active.* | *Active.* |
| Ind. | **δουλῶ** | **δουλώ-σω** | | **δε-δούλω-κα** |
| | **ἐ-δούλου-ν** | | **ἐ-δούλω-σα** | ἐ-δε-δουλώ-κη, -ειν |
| Inf. | δουλοῦν | δουλώ-σειν | δουλῶ-σαι | δε-δουλω-κέ-ναι |
| Pple. | δουλῶν | δουλώ-σων | δουλώ-σᾱς | δε-δουλω-κώς |
| | *Mid.* (*Pass.*). | *Middle.* | *Middle.* | Perf. Mid. (Pass.) Syst. |
| Ind. | δουλοῦ-μαι | δουλώ-σο-μαι | | **δε-δούλω-μαι** |
| | ἐ-δουλού-μην | | ἐ-δουλω-σά-μην | ἐ-δε-δουλώ-μην |
| Inf. | δουλοῦ-σθαι | δουλώ-σε-σθαι | δουλώ-σα-σθαι | δε-δουλῶ-σθαι |
| Pple. | δουλού-μενος | δουλω-σό-μενος | δουλω-σά-μενος | δε-δουλω-μένος |
| | | 1st Pass. System. | | |
| | | *Future.* | *Aorist.* | |
| Ind. | | δουλω-θή-σο-μαι | | |
| | | | **ἐ-δουλώ-θη-ν** | |
| Inf. | | δουλω-θή-σε-σθαι | δουλω-θῆ-ναι | |
| Pple. | | δουλω-θη-σό-μενος | δουλω-θείς | |

**186.** The *interrogative pronoun* is τίς, τί *who? which? what?* Its accent never changes to the grave, this being the only exception to the rule in **13**. The same word when *enclitic* is the *indefinite* pronoun *some, any.*

| | *Interrogative.* | | *Indefinite.* | |
|---|---|---|---|---|
| | M. F. | N. | M. F. | N. |
| S. N. | τίς | τί | τὶς | τὶ |
| G. | τίνος, τοῦ | | τινός, τού | |
| D. | τίνι, τῷ | | τινί, τῷ | |
| A. | τίνα | τί | τινά | τὶ |
| D. N. A. | τίνε | | τινέ | |
| G. D. | τίνοιν | | τινοῖν | |
| P. N. | τίνες | τίνα | τινές | τινά |
| G. | τίνων | | τινῶν | |
| D. | τίσι | | τισί | |
| A. | τίνας | τίνα | τινάς | τινά |

*a.* In the genitive and dative singular the forms τοῦ, τῷ are quite as common as the longer forms, and must be carefully distinguished from the article.

*b.* The accents printed in the forms of the indefinite pronoun are those which the forms take when, by the regular rules for enclitics (**55**), they come to have an accent. (In the case of τὶς, τὶ the grave accent is merely a conventional way of distinguishing these, when spoken of separately, from the interrogative forms.)

## 187. *Vocabulary.*

| | |
|---|---|
| ἄξιος, -ᾱ, -ον | *worthy.* |
| ἀξιόω (ἀξιο-, ἀξιω-), ἀξιώσω, ἠξίωσα,[1] ἠξίωκα,[1] ἠξίωμαι, ἠξιώθην | *think worthy, think fitting.* |
| δυνατός, -ή, -όν (fr. δύναμαι), | *able, capable.* |
| εἰ, conj., proclitic, | *if.* |
| εἶτα, adv., | *afterwards, then, secondly.* |
| ἔτι, adv., | *still.* |
| μάλα, adv. (comparative μᾶλλον, superl. μάλιστα), | *very, much (more, most).* |
| οἱ Μῆδοι, -ων | *Medes.* |
| ὁ Ξενοφῶν, -ῶντος | *Xenophon.* |
| οἷος, οἵᾱ, οἷον, rel. pron. of quality, | *of what sort, as* (Lat. *qualis*). |
| ὁμολογέω (ὁμολογε-, ὁμολογη-), ὁμολογήσω, ὡμολόγησα,[1] ὡμολόγηκα,[1] ὡμολόγημαι, ὡμολογήθην (fr. ὁμόλογος[2]) | *agree.* |
| τὸ ὄνομα, -τος | *name.* |

[1] Further illustrations of the temporal augment, and of the fact that the reduplication and augment have the same form if the theme begins with a vowel. (Cf. *αἰτέω* **173** and note.)

[2] ὁμό-λογος, *of the same word, agreeing* (ὁμο- having the same root as ὅμοιος and English *same*), has given us **homologous.**

| | |
|---|---|
| πειράω (πειρα-, πειρᾱ-), πειράσω, ἐπείρᾱσα, πεπείρᾱκα, πεπείρᾱμαι, ἐπειράθην (fr. πεῖρα) | *test, make trial of;* (indir. mid.) *try for one's self, endeavor, try.* |
| πιστός, -ή, -όν | *faithful.* |
| ὁ πόνος, -ου | *toil, work.* |
| πωλέω (πωλε-, πωλη-), -ήσω, ἐπώλησα, πεπώληκα, πεπώλημαι, ἐπωλήθην | *sell.* |
| ὁ συνεργός, -οῦ (σύν, ἔργον) | *helper.* |
| τῑμάω (τῑμα-, τῑμη-[1]) -ήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτῑμήθην (fr. τῑμή) | *honor.* |
| τίς, τί, inter. pron., | *who? which? what?* |
| τὶς, τὶ, indef. pron., | *some, any* (-one or -thing). |

## 188. *Exercises.*

### I. Translate into English.

Κῦρος ἔσχε (*received*) μὲν τὸ ὄνομα ἀπὸ τοῦ ἀρχαίου Κύρου τοῦ ἐξ ἀρχῆς τοὺς Μήδους νῑκῶντος,

1 f. ὄνομα: this is the form used instead of ὄνυμα in the Attic dialect. — τοῦ ἀρχαίου: distinguished by this epithet

[1] Enough examples have been given to illustrate the fact that verbs in -άω, -έω, and -όω regularly have the final vowel of the theme long outside of the present system; and hereafter, for such verbs, only the short form of the theme will be given. *α lengthens to ᾱ after ρ; elsewhere to η.* Of the principal parts of vowel verbs hereafter only the present and future will be given, if the rest are formed regularly.

δύνασθαι δέ φᾱσιν ἥλιον τὸ ὄνομα. ἦν δὲ τῶν μετὰ Κῦρον τὸν ἀρχαῖον Περσῶν ἀξιώτατος ἄρχειν, ὡς ὁμολογεῖται ὑπὸ πάντων τῶν ἐγνωκότων οἷος ἦν. καὶ ἐφίλουν αὐτόν, ὥς φησι Ξενοφῶν, πολλοὶ διὰ

*ancient* from the younger Cyrus; we call him the Elder, or the Great. He conquered the Medes about 559 B.C.

**2. τοῦ . . . νῑκῶντος**: translate this attributive pple. by a relative clause. — **ἐξ ἀρχῆς**: *originally, first.* In many such phrases the Greek says *from* where we say *in.*

**3 f. δύνασθαι**: *signifies;* so *δύναμις* is used for the *force* or *meaning* of a word. The English order of the clause would be *φᾱσὶ δὲ τὸ ὄνομα δύνασθαι ἥλιον*, but this would be colorless, without expression, in Greek, — as if one should in English make the statement in a perfectly monotonous tone. There is an antithesis (**100**, 10, *a*) between the source of the name and its meaning; therefore *δύνασθαι* is the most prominent or emphasized word of its clause, and is for that reason put first. *φᾱσί* is important grammatically, and so may properly stand early, while it was rather a habit to put a form of *φημί* within the quotation which it introduces. *ὄνομα* is the least important word in the clause, being a mere repetition of *ὄνομα* in the first line, and therefore is put last, in the place of least emphasis; *ἥλιον*, telling *what* the name signifies, is far more important and is placed before it. — **τῶν . . . Περσῶν**: gen. of the whole, with the superlative — the same usage as in Latin. — **μετὰ Κῦρον**: say *since Cyrus.*

**4. ἀξιώ-τατος**: superl. of *ἄξιος*, formed by adding *-τατος, -η, -ον* to the stem of the positive. For the lengthening of *ο* of the stem to *ω* compare *νεώτερος*, **125**, I., 5.

**5. τῶν ἐγνωκότων**: *those who have discerned.* *ὑπό* with the gen. is the regular way of expressing the agent with passive verbs.

**6. ὥς**: a proclitic before an enclitic takes the acute accent. — **Ξενοφῶν**: in the Anabasis and elsewhere Xenophon represents Cyrus as a very attractive man, of many virtues and few faults. — **διά**: with the acc. means *because of, on account of: διὰ πολλά for many*

πολλά. πρῶτον μὲν γὰρ περὶ παντὸς ἐποιεῖτο, εἰ ὑπόσχοιτό (*promised*) τι, καὶ ποιεῖν αὐτό· εἶτα δὲ μάλα φανερὸς ἦν πειρώμενος νῑκᾶν τοὺς μὲν φίλους εὖ ποιῶν τοὺς δὲ πολεμίους κακῶς ποιῶν. πιστοὶ οὖν ἦσαν αὐτῷ οἱ φίλοι, καὶ ἐπειρῶντο ὡς μάλιστα ἐδύναντο συνεργοὶ αὐτῷ ἀγαθοὶ εἶναι. ἐπεὶ γὰρ ἔγνω Κῦρός τινα πιστόν τε καὶ δυνατὸν ὄντα,

*reasons.* There is a strong tendency in Greek to place near each other words of allied or of contrasted meaning, or two forms of the same word in different constructions, as here πολλοί and πολλά. This rhetorical device for enhancing the force of both words was called παρονομασία (παρά, ὄνομα) *paronomasia.*

**7.** πρῶτον: neut. form used adverbially: *in the first place.* — περὶ παντὸς ἐποιεῖτο: idiomatic phrase for *considered it of the highest importance;* ἐποιεῖτο, indir. mid., *made it for himself beyond everything* (περί retaining here an earlier meaning).

**8.** ὑπόσχοιτο: the form will be explained later. — καί: not *and.*

**9.** νῑκᾶν: *surpass.*

**10.** εὖ ποιῶν: εὖ ποιεῖν and κακῶς ποιεῖν are often thus contrasted in the sense of *do good to* and *do harm to;* both phrases take the acc. of the person, not the dat. as we might expect. Here φίλους and πολεμίους stand as the objects of both νῑκᾶν and ποιῶν. To hate and harm enemies was commonly considered the duty of a good man, as much as love for one's friends. Yet Sokrates and Plato taught the golden rule.

**11** f. ὡς . . . ἐδύναντο: lit. *as they most could,* i.e. *to the best of their ability.*

**12.** αὐτῷ: dat. after συν- in συνεργοί, which is in the pred. after εἶναι and agrees with the subject of ἐπειρῶντο.

**13** f. ἔγνω . . . τινα ὄντα: γιγνώσκω and other verbs of knowing, perceiving, remembering, and their contraries take a supplementary pple. agreeing with the object, where we use an infinitive or clause. An expression like *I saw him coming* is the nearest approach that English has to this very common Greek construction.

ἠξίου αὐτὸν ἔτι μᾶλλον τῑμᾶσθαι, καὶ ἄρχοντα ἐποίει τῶν ἄλλων· ὥστε οἱ μὲν ἀγαθοὶ ἀγαθῶν ἐφαίνοντο ἀξιούμενοι ἐν τῇ Κύρου ἀρχῇ, οἱ δὲ κακοὶ οὔ.

τῶν πόνων πωλοῦσιν ἡμῖν (*to us*) πάντα τἀγάθ' οἱ θεοί.

**14. ἠξίου αὐτόν**: *he deemed him worthy.* — **ἔτι μᾶλλον**: put with τῑμᾶσθαι. — **ἄρχοντα**: pres. act. pple. of ἄρχω used as a noun.

**15. ἀγαθῶν**: neut.; gen. after ἀξιούμενοι. ἀξιῶ takes the gen. after the analogy of its primitive, ἄξιος. — **ὥστε**: acute accent, not circumflex, because made up of ὡς proclitic and τε enclitic. Cf. ὥς φησι 6.

**16. ἀξιούμενοι**: supplementary pple. after ἐφαίνοντο, agreeing with ἀγαθοί. ἐφαίνοντο ἀξιούμενοι is equivalent to φανεροὶ ἦσαν ἀξιούμενοι: cf. **174**, I., 10 and note. — **ἀρχῇ**: *province.*

**17. οὔ**: a proclitic at the end of a clause takes the acute accent, since there is nothing for it to 'lean upon.'

**18. πόνων**: price is denoted by the gen. — **τἀγάθ'**: for τὰ ἀγαθά. The running together of a final and a following initial vowel is called *crasis* (κρᾶσις from κεράννῡμι *mix*). The accent of ἀγαθά is thrown back on the penult because the accented α is elided. Oxytone prepositions and conjunctions lose their accent in elision; other oxytone words throw it back on the penult. The sentence is a line (trochaic tetrameter) from Epicharmos (about 480 B.C.).

## II. Translate into Greek.

When Xerxes was attempting to enslave the Greeks, the Athenians, daring to enter into battle

**2 f. daring**: the Greek would probably use an aor. pple. instead of a present. — **enter into battle with**: cf. **174**, II., 18, *take their place in battle*, and note.

with him, were victorious with the help of the gods. — In war the possessions of the vanquished all belong to the victors. — Those who try to do good to others are most loved by others. — Those who recognize what sort of a man Cyrus was all agree that he was more worthy to be loved than his brother; but Artaxerxes became king, according to the law of the Persians, because of his being the elder. — When we became aware that Cyrus honored faithful helpers more than the king did, we kept trying, as much as we could, to do such things as we thought Cyrus wished. — Who, pray,

**3. with the help of**: σύν.

**4. the possessions**: τά w. the gen.

**5. belong to**: lit. *are of;* but a neut. pl. subject generally takes the verb in the *sing.* — **the victors**: pres. act. pple. — **Those who try**: attributive pple.

**6 f. by others**: ὑπό w. the gen. — **Those who recognize**, etc.: lit., *those recognizing Cyrus, of what sort he was.*

**8. more worthy**: ἀξιώ-τερος, like νεώ-τερος. — **than**: expressed by putting the word for *brother* in the gen.; cf. τῶν πολλῶν **174**, I., 11 and note.

**10. because of his being**: διὰ τὸ πρεσβύτερον αὐτὸν εἶναι. εἶναι is the inf. of the verb meaning *to be*, αὐτόν is its subject, the whole inf. clause is in the acc. governed by διά.

**11 f. became aware**: one word in Greek. — **that Cyrus honored**: supplementary pple.; lit. *became aware of Cyrus honoring.*

**12. than the king**: may be expressed by the gen. Or to avoid all ambiguity we may use here ἤ (*than*) followed by the nom. Omit *did* in Greek.

**13 f. such things as**: use the neut. pl. of οἷος, omitting the antecedent. — **wished**: inf.

**14. pray**: the effect of this in making the interrogative

15 when king, does not think it fitting that he should be honored more than even the best of those who are not kings? — Sokrates tried most of all men to be a good citizen and to know himself.

prominent is given in Greek by the enclitic *ποτέ*. (Compare the vulgar English expression, *Who ever can it be?*)

**15** f. **when king**: circumstantial pple. denoting time; lit. *being king*, but in reverse order, because *king* is the more important word. — **that he should be honored**: inf.

**16** f. **even**: *καί*. — **those who are not**: attributive pple.; neg. *μή*; cf. *τοὺς μὴ δυναμένους* **174**, I., 19 and note.

## Liquid Verbs.

**189.** The letters λ, μ, ν, ρ are called *liquids*, because their sound is smooth and easily prolonged. The combination of a liquid with a following σ was avoided by the Greeks. This produced changes in the future and first aorist systems of liquid verbs (that is, of verbs whose themes end in a liquid), because the ordinary tense suffixes -σ%ε- and -σα begin with σ.

**190.** Liquid verbs in the future insert ε before the tense suffix -σ%ε-; σ then drops out (as it usually does between two vowels); this leaves -ε%ε- as the future tense suffix of liquid verbs; then the same contractions are made as in the present system of φιλέω (compare **179** and **180**). Thus the future of στέλλω (στελ-) *send* is (στελέω) στελῶ, etc., as follows:

**191.** *Future System of* στέλλω (στελ-) *send.*

INDICATIVE.

| | *Active.* | *Middle.* |
|---|---|---|
| S. 1 | στελῶ | στελοῦμαι |
| 2 | στελεῖς | στελῇ, or -εῖ |
| 3 | στελεῖ | στελεῖται |
| D. 2 | στελεῖτον | στελεῖσθον |
| 3 | στελεῖτον | στελεῖσθον |
| P. 1 | στελοῦμεν | στελούμεθα |
| 2 | στελεῖτε | στελεῖσθε |
| 3 | στελοῦσι | στελοῦνται |

INFINITIVE.

| *Active.* | *Middle.* |
|---|---|
| στελεῖν | στελεῖσθαι |

PARTICIPLES.

| *Active.* | *Middle.* |
|---|---|
| στελῶν, στελοῦσα, στελοῦν | στελούμενος, -η, -ον |

**192.** In the first aorist liquid verbs drop σ and lengthen the theme vowel; *a* becomes *ā* after ε, ι, ρ, elsewhere η; ε becomes ει. Otherwise the inflection is like ἔλῡσα.

**193.** ***First Aorist System of*** στέλλω (στελ-).

INDICATIVE.

| | *Active.* | *Middle.* |
|---|---|---|
| S. 1 | ἔ-στειλ-α | ἐ-στειλ-ά-μην |
| 2 | ἔ-στειλ-α-ς | ἐ-στείλ-ω |
| 3 | ἔ-στειλ-ε | ἐ-στείλ-α-το |
| D. 2 | ἐ-στείλ-α-τον | ἐ-στείλ-α-σθον |
| 3 | ἐ-στειλ-ά-την | ἐ-στειλ-ά-σθην |
| P. 1 | ἐ-στείλ-α-μεν | ἐ-στειλ-ά-μεθα |
| 2 | ἐ-στείλ-α-τε | ἐ-στείλ-α-σθε |
| 3 | ἔ-στειλ-α-ν | ἐ-στείλ-α-ντο |

INFINITIVE.

| *Active.* | *Middle.* |
|---|---|
| στείλ-αι | στείλ-α-σθαι |

PARTICIPLES.

| *Active.* | *Middle.* |
|---|---|
| στείλ-ᾱς, στείλ-ᾶσα, στεῖλ-α-ν | στειλ-ά-μενος, -η, -ον |

## SECOND PASSIVE SYSTEM.

**194.** Some verbs form their passive system with the passive suffix -η- (-ε-) instead of -θη- (-θε-); this formation is called the *second passive* instead

of the first passive. As in the first passive, -η- is used before a single consonant, elsewhere -ε-; in every respect the inflection is like that of the first passive, except for the omission of θ; and the meaning is the same.

**195.** *Second Passive System of* στέλλω (στελ-, σταλ-).

INDICATIVE.

| | *Aorist.* | *Future.* |
|---|---|---|
| S. 1 | ἐ-στάλ-η-ν | σταλ-ή-σο-μαι |
| 2 | ἐ-στάλ-η-ς | σταλ-ή-σῃ, or -ει |
| 3 | ἐ-στάλ-η | σταλ-ή-σε-ται |
| D. 2 | ἐ-στάλ-η-τον | σταλ-ή-σε-σθον |
| 3 | ἐ-σταλ-ή-την | σταλ-ή-σε-σθον |
| P. 1 | ἐ-στάλ-η-μεν | σταλ-η-σό-μεθα |
| 2 | ἐ-στάλ-η-τε | σταλ-ή-σε-σθε |
| 3 | ἐ-στάλ-η-σαν | σταλ-ή-σο-νται |

INFINITIVE.

| *Aorist.* | *Future.* |
|---|---|
| σταλ-ῆ-ναι | σταλ-ή-σε-σθαι |

PARTICIPLES.

| *Aorist.* | *Future.* |
|---|---|
| σταλ-είς, σταλ-εῖσα, σταλ-έν | σταλ-η-σό-μενον, -η, -ον |

*a.* The change of the theme στελ- to σταλ- is of the same nature as those referred to in **87**, *b*. The sounds α, ε, ο are nearly related, and often pass into one another in the inflection and derivation of words.

The coming together of consonants often produces changes. Some of the commonest are seen in the

**196.** *Perfect Middle System of* στέλλω (στελ-, σταλ-).

INDICATIVE.

| | *Perfect Mid. (Pass.).* | *Pluperfect Mid. (Pass.).* |
|---|---|---|
| S. 1 | ἔ-σταλ-μαι | ἐ-στάλ-μην |
| 2 | ἔ-σταλ-σαι | ἔ-σταλ-σο |
| 3 | ἔ-σταλ-ται | ἔ-σταλ-το |
| D. 2 | ἔ-σταλ-θον | ἔ-σταλ-θον |
| 3 | ἔ-σταλ-θον | ἐ-στάλ-θην |
| P. 1 | ἐ-στάλ-μεθα | ἐ-στάλ-μεθα |
| 2 | ἔ-σταλ-θε | ἔ-σταλ-θε |
| 3 | ἐ-σταλ-μένοι εἰσί | ἐ-σταλ-μένοι ἦσαν |

| INFINITIVE. | PARTICIPLE. |
|---|---|
| ἐ-στάλ-θαι | ἐ-σταλ-μένος, -η, -ον |

*a.* The reduplication omits the consonant and consists of ε- only, if the theme begins with *two*

*consonants, a double consonant* (ξ, ψ, ζ), or ρ. In such cases the pluperfect is not usually augmented. (Compare **152**, note [1].)

*b.* When the theme ends in a consonant, the addition of the endings *-σθον*, *-σθην*, *-σθε*, *-σθαι*, *-νται*, and *-ντο* produced combinations difficult for the Greek to pronounce. Hence

(1) σ between two consonants is dropped.

(2) *Consonant themes* in the perfect and pluperfect middle indicative third plural *use the perfect middle participle* with *εἰσί they are* and *ἦσαν they were.*

**197.** The verb στέλλω illustrates also another way of forming the present stem, and it is now time to group together the present formations thus far introduced. It is convenient to classify verbs in the present system according to the way of forming the stem from the theme.

*a. Variable Vowel Class.* — This includes all verbs which form the present stem by adding the suffix *-%-* to the simple theme: as λύω (λῡ-), present stem λῡ%-. So most of the verbs whose inflection has been described.

*b. Iota Class.* — This includes all verbs which form the present stem by adding the suffix *-ι%-* to the theme. This suffix always produces sound changes. λ with ι produces λλ: thus στελ-ι%- gives στελλ%- for the present stem, στέλλω for the present indicative active first singular. (Compare ἄλλος and Latin *alius.*)

*c. Inceptive Class.* — This includes all verbs which form the present stem by adding *-σκ%ε-* to the theme, with or without reduplication: as *γι-γνώ-σκω* (*γνο-*, *γνω-*), present stem *γι-γνω-σκ%ε-*. The class is so named because some verbs belonging to it have the sense of *beginning* or *becoming* (Latin *incipio*, *begin*). Thus *γιγνώσκω* means *begin to know*, *come to a knowledge of something*, *discern*, etc.

*d. Root Class.* — This includes all verbs in which the theme itself, with or without reduplication, but without any tense suffix, serves as the present stem: as *ἵ-στη-μι* (*στα-*, *στη-*), present stem *ἱστα-*, *ἱστη-*. Such presents must of course be of the *μι*-form (**121**).

*e.* Other classes will be noticed later. Observe that this classification has reference properly to the *present system only*. The present suffixes *-%ε-*, *-ι%ε-*, *-σκ%ε-*, are parallel with the future suffixes *-σ%ε-* and *-ε%ε-*, the first aorist suffix *-σα-* or *-α-*, the perfect suffix *-κα-* and pluperfect suffix *-κη-*, *-κει-*, *-κε-*, and the passive suffixes *-θη-* (*-θε-*) and *-η-* (*-ε-*). So the names variable vowel class, iota class, inceptive class, root class, etc., for the present system, are parallel with the names liquid future, first aorist, *μι*-aorist, liquid aorist, first and second passive, etc. They are merely ways of naming the manner in which each system is formed from the theme. The *theme*, not the present indicative, is to be thought of as the basis of every verb form.

The following synopsis gives a view of the formation of every system of *στέλλω*.

## 198. *Synopsis of* στέλλω (στελ-, σταλ-) *send.*

| | Present System. | Future System. | 1st Aor. System. | 1st Perf. System. |
|---|---|---|---|---|
| | *Active.* | *Active.* | *Active.* | *Active.* |
| Ind. | στέλλω | στελ-ῶ | | ἔ-σταλ-κα |
| | ἔ-στελλο-ν | | ἔ-στειλ-α | ἐ-στάλ-κη, -ειν |
| Inf. | στέλλειν | στελ-εῖν | στεῖλ-αι | ἐ-σταλ-κέ-ναι |
| Pple. | στέλλων | στελ-ῶν | στεῖλ-ᾱς | ἐ-σταλ-κώς |
| | *Mid.* (*Pass.*). | *Middle.* | *Middle.* | Perf. Mid. (Pass.) Syst. |
| Ind. | στέλλο-μαι | στελ-οῦ-μαι | | ἔ-σταλ-μαι |
| | ἐ-στελλό-μην | | ἐ-στειλ-ά-μην | ἐ-στάλ-μην |
| Inf. | στέλλε-σθαι | στελ-εῖ-σθαι | στεῖλ-α-σθαι | ἐ-στάλ-θαι |
| Pple. | στελλό-μενος | στελ-ού-μενος | στειλ-ά-μενος | ἐ-σταλ-μένος |
| | | 2d Pass. System. | | |
| | | *Future.* | *Aorist.* | |
| Ind. | | σταλ-ή-σο-μαι | | |
| | | | ἐ-στάλ-η-ν | |
| Inf. | | σταλ-ή-σε-σθαι | σταλ-ῆ-ναι | |
| Pple. | | σταλ-η-σό-μενος | σταλ-είς | |

## Second Aorist.

**199.** Another liquid verb of the iota class, *βάλλω* (*βαλ-*), illustrates the formation of the *second aorist active* and *middle*. The meaning is the same as that of the first aorist.

**200.** *Second Aorist System of βάλλω (βαλ-) throw.*

Indicative.

| | *Active.* | *Middle.* |
|---|---|---|
| S. 1 | ἔ-βαλ-ον | ἐ-βαλ-ό-μην |
| 2 | ἔ-βαλ-ες | ἐ-βάλ-ου |
| 3 | ἔ-βαλ-ε | ἐ-βάλ-ε-το |
| D. 2 | ἐ-βάλ-ε-τον | ἐ-βάλ-ε-σθον |
| 3 | ἐ-βαλ-έ-την | ἐ-βαλ-έ-σθην |
| P. 1 | ἐ-βάλ-ο-μεν | ἐ-βαλ-ό-μεθα |
| 2 | ἐ-βάλ-ε-τε | ἐ-βάλ-ε-σθε |
| 3 | ἔ-βαλ-ο-ν | ἐ-βάλ-ο-ντο |

Infinitive.

| *Active.* | *Middle.* |
|---|---|
| (*βαλ-έ-εν*) *βαλ-εῖν* | *βαλ-έ-σθαι* |

Participles.

| *Active.* | *Middle.* |
|---|---|
| *βαλ-ών, βαλ-οῦσα, βαλ-ό-ν* | *βαλ-ό-μενος, -η, -ον* |

*a*. The theme always appears in its simplest form.

*b*. The tense suffix is the variable vowel -ε/ο-.

*c*. The infinitive and participle *accent the end of the stem*, i.e. the variable vowel; βαλεῖν is for βαλ-έ-εν; for βαλόμενος this gives the same accent as the ordinary rule.

*d*. There is evidently a close resemblance between this system and the imperfect, infinitive, and participle of the present system of the ω-form, since the augment and endings are the same, and the tense stem of each system ends in the variable vowel. But it will always be found that the *tense stems* of the two systems differ in some way. Thus in βάλλω the present tense suffix is -ι̯ε/ο-, which gives λλ in the present stem βαλλ̯ε/ο-, while the theme, and therefore the second aorist, has but one λ. The accent of the infinitive and of the active participle is also different.

The synopsis on the following page gives a view of βάλλω throughout. In the perfect and passive systems the theme becomes βλη- by transposition and lengthening.

NOTE. — Care should be taken to distinguish in pronunciation between the forms with one λ and those with λλ; compare p. 119, Note.

**201.** *Synopsis of* βάλλω (βαλ-, βλη-) *throw.*

| | Present System. | Future System. | 2d Aor. System. | 1st Perf. System. |
|---|---|---|---|---|
| | *Active.* | *Active.* | *Active.* | *Active.* |
| Ind. | **βάλλω** | **βαλ-ῶ** | | **βέ-βλη-κα** |
| | **ἔ-βαλλο-ν** | | **ἔ-βαλ-ο-ν** | *ἐ-βε-βλή-κη, -ειν* |
| Inf. | *βάλλειν* | *βαλ-εῖν* | *βαλ-εῖν* | *βε-βλη-κέ-ναι* |
| Pple. | *βάλλων* | *βαλ-ῶν* | *βαλ-ών* | *βε-βλη-κώς* |
| | *Mid. (Pass.).* | *Middle.* | *Middle.* | Perf. Mid. (Pass.) Syst. |
| Ind. | *βάλλο-μαι* | *βαλ-οῦ-μαι* | | **βέ-βλη-μαι** |
| | *ἐ-βαλλό-μην* | | *ἐ-βαλ-ό-μην* | *ἐ-βε-βλή-μην* |
| Inf. | *βάλλε-σθαι* | *βαλ-εῖ-σθαι* | *βαλ-έ-σθαι* | *βε-βλῆ-σθαι* |
| Pple. | *βαλλό-μενος* | *βαλ-ού-μενος* | *βαλ-ό-μενος* | *βε-βλη-μένος* |
| | | 1st Pass. System. | | |
| | | *Future.* | *Aorist.* | |
| Ind. | | *βλη-θή-σο-μαι* | **ἐ-βλή-θη-ν** | |
| Inf. | | *βλη-θή-σε-σθαι* | *βλη-θῆ-ναι* | |
| Pple. | | *βλη-θη-σό-μενος* | *βλη-θείς* | |

## Second Perfect.

**202.** The second perfect differs from the first perfect only by the omission of *κ*, so that the tense suffixes are *-α-* in the perfect indicative, *-η-*, *-ει-*, *-ε-* in the pluperfect, *-ε-* in the infinitive, *-οτ-* in the participle. The theme often shows a change of vowel. Thus *γεν-*, the theme of *γίγνομαι*, becomes *γον-*.

**203.** *Second Perfect System of γίγνομαι (γεν-, γον-) become.*

Indicative.

| | *Perfect.* | *Pluperfect.* |
|---|---|---|
| S. 1 | γέ-γον-α | ἐ-γε-γόν-η, or -ει-ν |
| 2 | γέ-γον-α-ς | ἐ-γε-γόν-η-ς, or -ει-ς |
| 3 | γέ-γον-ε | ἐ-γε-γόν-ει |
| D. 2 | γε-γόν-α-τον | ἐ-γε-γόν-ει-τον |
| 3 | γε-γόν-α-τον | ἐ-γε-γον-εί-την |
| P. 1 | γε-γόν-α-μεν | ἐ-γε-γόν-ει-μεν |
| 2 | γε-γόν-α-τε | ἐ-γε-γόν-ει-τε |
| 3 | γε-γόν-ᾱσι | ἐ-γε-γόν-ε-σαν |

| Infinitive. | Participle. |
|---|---|
| γε-γον-έ-ναι | γε-γον-ώς, γε-γον-υῖα, γε-γον-ός |

*a*. The present belongs to the variable vowel class; γίγνομαι is for γι-γεν-ο-μαι, ε being cut out. In the future the theme becomes γενη-, giving γενή-σο-μαι (cf. βουλήσομαι from βούλομαι). There is also a perfect middle γε-γένη-μαι with the same form of the theme; there is no difference in meaning between the perfect active and the perfect middle of this verb. The aorist is of the second form, ἐ-γεν-ό-μην.

## Comparison of Adjectives.

**204.** The usual ending of the comparative degree is -τερος, -τερᾱ, -τερον (stem -τερο-); of the superlative, -τατος, -τατη, -τατον (stem -τατο-). These endings are applied to the masculine stem of the positive. Adjectives in -ος *with short penult* lengthen -ο- to -ω-. Thus:

| Positive. | Comparative. | Superlative. |
|---|---|---|
| νέο-ς *young* | νεώ-τερος, -ᾱ, -ον | νεώ-τατος, -η, -ον |
| ἄξιο-ς *worthy* | ἀξιώ-τερος | ἀξιώ-τατος |
| σοφό-ς *wise* | σοφώ-τερος | σοφώ-τατος |
| ὀρθό-ς *upright* | ὀρθό-τερος | ὀρθό-τατος |
| (πρέσβυ-ς)[1] *old* | πρεσβύ-τερος | πρεσβύ-τατος |

[1] The positive is not used in Attic prose in this sense, though the plural is common in the derived sense of *ambassadors*.

**205.** A less frequent ending of the comparative is *-ῑων, -ῑον* (stem *-ῑον-*); of the superlative, *-ιστος, -ιστη, -ιστον* (stem *-ιστο-*). These endings appear in a few very common words, some of which are irregular. Thus:

| POSITIVE. | COMPARATIVE. | SUPERLATIVE. |
|---|---|---|
| *κακός bad* | *κακίων worse* | *κάκιστος worst* |
| *ἀγαθός good* | *βελτίων better* | *βέλτιστος best* |
| | or *ἀμείνων* (for *ἀμενῑων*) | *ἄριστος* |
| | or *κρείττων* | *κράτιστος* |
| *καλός beautiful* | *καλλίων* | *κάλλιστος* |

**206.** Comparatives in *-ων* are declined like

*βελτίων (βελτῑον-) better.*

| | M. F. | N. |
|---|---|---|
| S. N. | *βελτίων* | *βέλτῑον* |
| G. | *βελτίον-ος* | |
| D. | *βελτίον-ι* | |
| A. | *βελτίονα, βελτίω* | *βέλτῑον* |
| V. | *βέλτῑον* | |
| D. N. A. V. | *βελτίον-ε* | |
| G. D. | *βελτῑόν-οιν* | |
| P. N. V. | *βελτίον-ες, βελτίους* | *βελτίον-α, βελτίω* |
| G. | *βελτῑόν-ων* | |
| D. | *βελτίοσι* | |
| A. | *βελτίον-ας, βελτίους* | *βελτίον-α, βελτίω* |

*a.* The forms in *-ον* have recessive accent. The shorter forms in the accusative singular and nominative and accusative plural are contracted forms from a different stem in *-οσ-*, which loses *σ* between two vowels.

## 207. *Vocabulary.*

| | |
|---|---|
| ἀγγέλλω[1] (ἀγγελ-), ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην | *announce, report.* |
| ἐπαγγέλλω (ἐπι + ἀγγελ-), ἐπαγγελῶ, etc., | *proclaim;* mid.[2] *offer, promise.* |
| αἱ Ἀθῆναι, *-ῶν* | *Athens.* |
| αἰτιάομαι (αἰτια-), αἰτιάσομαι, ᾐτιασάμην, etc., reg., | *blame, find fault with.* |
| ὁ Βοιωτός, *-οῦ* | *Boiotian* or *Boeotian.* |
| οἱ Δελφοί, *-ῶν* | *Delphi.* |
| ἐκβάλλω (ἐκ + βαλ-), ἐκβαλῶ, ἐξέβαλον, ἐκβέβληκα, ἐκβέβλημαι, ἐξεβλήθην | *cast out, drive out.* |
| ἔρχομαι[3] (ἐρχ-, ἐλθ-, ἐλυθ-), ἦλθον, ἐλήλυθα | *go.* |

---

[1] The λλ of the pres. mark it as belonging to the iota class, the pres. stem being ἀγγελλ%- for ἀγγελ-ι%.

[2] Lit. *announce to* (another) *from one's self.* This use, a little different both from the dir. and from the indir. mid., is called the *subjective* mid.

[3] The pres. belongs to the variable vowel class, but the 2d aor. and perf. are from a different theme. The 2d aor.

| | |
|---|---|
| ἐρωτάω (ἐρωτα-[1]), ἐρωτήσω, etc., reg.; also 2d aor. ἠρόμην (ἐρ-[1]), dep., | *ask* (a question). |
| κρίνω (κριν-,[2] κρι-), κρινῶ, ἔκρῑνα, κέκρικα, κέκριμαι, ἐκρίθην | (1) *separate, pick out;* (2) *decide.* |
| ἀποκρίνομαι (ἀπο + κριν-, κρι-), ἀποκρινοῦμαι, ἀπεκρῑνάμην, ἀποκέκριμαι, mid. dep., | *answer, reply.* |
| ὁ ξένος, -ου | (1) *guest* or *host;* (2) *guest-friend.*[3] |
| οὔτε . . . οὔτε[4] | *neither . . . nor.* |
| ἡ πατρίς, -ίδος (fr. πατήρ) | *fatherland.* |

inf. and pple. are ἐλθεῖν, ἐλθών. In the perf. we have another form of reduplication, called the *Attic* reduplication. This consists in prefixing the initial vowel and following consonant; the vowel of the second syllable is then lengthened: ἐλ-ηλυθ- from ἐλυθ-. The plup. in such verbs is not augmented. The future of this verb is not used in Attic prose.

[1] ἐρωτα- is derived from the shorter form ἐρ-. The 2d aor. inf. and pple. are ἐρέσθαι and ἐρόμενος.

[2] Pres. of the iota class; κριν-ι%ε-, by transposition of ν and ι with contraction of ι-ι to ῑ, becomes κρῑν%ε-. The lengthening in the liquid 1st aor. is regular. The perf. and pass. employ the shorter theme κρι-.

[3] Private hospitality filled a great place in ancient Greek life. If one person was entertained in a foreign city by another, this act of hospitality formed a tie of friendship between host and guest and between their families. Persons in this relation were called ξένοι to each other.

[4] For the accent cf. ὥστε, **188**, I., 15, note.

οἱ Πῑσίδαι, -ιδῶν — *Pisidians.*

πολεμέω (πολεμε-), πολεμήσω, etc., reg., — *make war.*

συμπολεμέω (συν + πολεμε-), συμπολεμήσω, συνεπολέμησα, etc., reg., — *make war with.*

ἡ στρατιά, -ᾶς[1] — *army.*

ὑποπτεύω (ὑπο + ὀπτευ-) ὑποπτεύσω, ὑπώπτευσα, ὑπώπτευκα, ὑπώπτευμαι, ὑπωπτεύθην — *suspect.*

χρή, impersonal verb, — *ought* (Lat. *oportet*).

## 208. *Exercises.*

I. How Xenophon joined the expedition of Cyrus.

Παρῆν ἐν τῇ Κύρου στρατιᾷ Ξενοφῶν Ἀθηναῖος, οὔτε ἄρχων οὔτε στρατιώτης ὤν, ἀλλὰ Πρόξενός τις Βοιωτὸς ἥτησεν αὐτὸν ἐλθεῖν, ξένος ὢν ἀρχαῖος. ἐπηγγείλατο δὲ Πρόξενος φίλον αὐτὸν Κύρῳ ποιή-

1. **Παρῆν**: *was present;* compound of παρά and ἦν *was.*

2. **ἄρχων**: pple. used as a noun, in the pred. after ὤν. Cf. ἄρχοντα **188**, I., 14. — **τις**: *a certain.*

3. **αὐτόν**: cf. αὐτούς **174**, I., 2 and note. The second obj. is here ἐλθεῖν. Or one may regard αὐτόν as the subj. of ἐλθεῖν.

4. **φίλον**: second object of ποιήσειν, put first in its clause for emphasis. The subject of ποιήσειν is not expressed, because it is the same as the

[1] Cf. στρατός, στρατηγός, στρατιώτης, στρατεύω.

σειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ οἴεσθαι τῆς πατρίδος. ὁ δὲ Ξενοφῶν ἀναγνοὺς τὴν ἐπιστολὴν συμβουλεύεται Σωκράτει· καὶ ὁ Σωκράτης ὑποπτεύσας τὴν πόλιν αἰτιᾶσεσθαί τι Ξενοφῶντα εἰ Κύρῳ φίλος γενήσεται, διὰ τὸ Κῦρον τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἐρωτᾶν τὸν θεὸν

subject of the principal verb. (This is contrary to the rule in Latin.)

**5. αὐτός**: in apposition with the subject of ἔφη, but is to be connected in translation with οἴεσθαι. — **κρείττω**: in the sense of *more useful*. κρείττων and κράτιστος differ in meaning somewhat from ἀμείνων, ἄριστος and from βελτίων, βέλτιστος. The first pair are connected with κράτος *strength*, and often mean *stronger, strongest*. — **ἑαυτῷ**: dat. of interest with κρείττω; *for himself*.

**6. πατρίδος**: gen. of comparison. — **ὁ Ξενοφῶν**: the article is often used with proper names in Greek, sometimes to mark the person as one already mentioned; it tends to give a familiar conversational tone, and is less likely to be used in a dignified or stately style.

**8. τι**: cognate acc. with αἰτιᾶσεσθαι; *would blame X. somewhat*.

**9. γενήσεται**: as the whole narrative refers to past time, we must say *should become*, although the Greek can use the fut. ind., which would be used in the direct form: *the city will blame you if you (shall) become*.

**9 f. διὰ τὸ . . . συμπολεμῆσαι**: another inf. clause used as a noun, marked by τό as being in the acc. Within the clause Κῦρον is the subject. We should say *on account of the fact that* (or more simply, *because*) *Cyrus*, etc.

**11. ἐλθόντα**: agrees with the understood subj. of ἐρωτᾶν. — Delphi was the seat of the most famous oracle of ancient times. It was believed that Apollo answered the questions put to him, by inspiring the priestess, who seated herself upon a tripod and submitted to the intoxicating influence of a gas that came from a chasm in the earth. The priests took down the response which she

περὶ τῆς ὁδοῦ. ἐλθὼν δὲ ὁ Ξενοφῶν ἤρετο τὸν Ἀπόλλω τίνι θεῶν θύων κάλλιστα καὶ ἄριστα ποιήσεται τὴν ὁδόν· καὶ λέγει αὐτῷ Ἀπόλλων θεοῖς οἷς χρὴ θύειν. ἐπεὶ δὲ πάλιν ἦλθεν, ἤγγειλεν τῷ Σωκράτει ἃ ὁ θεὸς ἀπεκρίνατο. ὁ δ' ἠτιᾶτο αὐτὸν ὅτι οὐ πρῶτον ἠρώτᾱ εἰ βέλτιόν ἐστι στρατεύεσθαι ἢ οὔ. Ἐπεὶ δὲ οὕτως ἤρου, οὕτως, ἔφη, χρὴ

uttered under this influence, and gave the response to the worshiper in hexameter verse.

**12.** **ὁδοῦ**: here *journey*.

**13.** **Ἀπόλλω**: like comparatives in **-ίων**, **Ἀπόλλων** has in the acc. both **Ἀπόλλωνα** and **Ἀπόλλω**. — **θύων**: the circumstantial pple., like the pple. in Latin, may imply various relations, such as time, manner, means, a condition, etc. Here we should say *by sacrificing*, employing our verbal noun in *-ing* with a prep. to mark plainly the idea of means, which the Greek pple. merely suggests. — **κάλλιστα, ἄριστα**: the neut. *pl.* acc. of superlative adjs. is regularly used as the superlative adv. For the comparative adv. is regularly used the neut. *sing.* acc. of the comparative adj. Thus the adv. from **καλός** is compared **καλῶς, κάλλῐον, κάλλιστα**; of **ἀγαθόν, εὖ** (which is independent of **ἀγαθός**), **ἄμεινον, ἄριστα**, or **βέλτῐον, βέλτιστα**, or **κρεῖττον, κράτιστα**. We might translate here *in the most successful and best way*.

**14.** **ποιήσεται**: indir. mid. — **θεοῖς**: for **θεούς**, attracted to the case of the rel. which stands next to it.

**16.** **ὁ δέ**: beginning a clause in this way and not followed by a noun to which it belongs, **ὁ** is a demonstrative pron., usually implying a change of subject from the previous clause or sentence; *but he*, meaning Sokrates. Cf. **τὰ μὲν . . . τὰ δέ** 174, I., 12 and note.

**17.** **ὅτι**: *because*, a meaning about as common as *that*; the two are closely connected, as may be seen in Latin *quod*, and in such English sentences as "Her eyes are mad *that* they have wept till now" (Shak. *Ven. and Ad.* 1062); or "I am sorry *that* you are ill." — **εἰ**: *whether*. We often use *if* in this sense, but *if* would hardly be suitable here.

**18.** **ἐπεί**: *since*. The causal meaning is a development from

ποιεῖν ὡς ὁ θεὸς ἔλεγεν. ὁ δὲ Ξενοφῶν θῡσάμενος ἔρχεται παρὰ Κῦρον καὶ ἐγένετο φίλος αὐτῷ. καὶ Προξένου τε καὶ Κύρου αἰτούντων ἐστρατεύετο ὡς ἐπὶ Πῑσίδᾱς, οὓς ἔφη Κῦρος βούλεσθαι ἐκβαλεῖν ἐκ τῆς γῆς.

the temporal, as in Latin *cum* and English *since*.

**19. θῡσάμενος**: indir. mid., *have sacrifice offered for one's self*, used especially, as here, of *taking the omens in sacrifice*.

**20. παρά**: takes the acc. after verbs of motion; *to Cyrus*.

**21. Προξένου ... αἰτούντων**: something of cause is here implied in the gen. abs. — **ὡς**: even in a literal translation of the phrase it is clear that *ὡς* implies that it was *Xenophon's belief* that the expedition was against the Pisidians. This is a use of *ὡς* which has a wide development, especially with pples.

**23. γῆς**: *land*, as the context shows.

## II. Translate into Greek.

Xenophon became a friend of Sokrates while still a young man. — Sokrates often advised his friends to go to Delphi and inquire of Apollo, when they were about to do something, whether it was better to do it or not. — A certain friend of the philosopher, going once to Delphi, asked the

**1 f. of Sokrates**: use the dat. *Σωκράτει*. — **while still**, etc.: lit. *being still young*, but in reverse order, *still young being*.

**3. to go ... and**: best expressed by a circumstantial pple. (aor.), which may agree with the word for *friends* or with the understood subject of the inf.

**4 f. whether it was**: lit. *if it was*. Greek can retain here the tense and mode of the dir. form. So in 7, *if any one was*.

god if any one was wiser than Sokrates; and Apollo answered that Sokrates was the wisest of mankind. He, however, declared that he did not know what Apollo meant. — The Greeks thought that Apollo replied to his worshipers when they asked him what they ought to do. — Neither Xenophon nor Proxenos supposed that Cyrus was going against his brother. — The Athenians blamed Xenophon, because he fought with the Spartans against Athens after he came back from Asia.

**7. than Sokrates**: use the gen. Σωκράτους.

**8. answered**: takes a ὅτι clause, not the inf., as object. —**of mankind**: say *of all men*.

**9. He, however**: ὁ δέ. — **declared . . . not**: put οὐκ before ἔφη. Cf. 174, I., 19 and note.

**10. meant**: λέγει, an idiomatic use of the word. — **thought that**: οἴομαι usually takes the inf.

**11. replied**: not aor. Why? — **his worshipers**: use the attributive pple.

**12. what they ought to do**: *they* need not be expressed.

**15. fought with**: use συμπολεμέω.

## Classification of Consonants.

**209.** We have seen that when consonants come together changes are often made for ease of pronunciation. To understand some of these changes it is necessary to notice the character of the sounds. The student should practice giving aloud the sounds (not the names) of the different letters as they are described in the following sections (remembering that the *name* of each letter begins with the *sound* of that letter), and should observe always what organs and muscles are active in making each sound.

It is not always easy for us to see why combinations were difficult for the Greeks, and avoided by them, which we find

easy, while on the other hand they found some combinations easy which we find hard. Thus it is difficult for us to pronounce *r* final or before a consonant (as in *fire, horse*) and we usually make only a partial approach to the sound in such places. So we have to make an effort at first in order to pronounce initial *kn, ks, kt, pn, tl*, with which the Greek had no trouble. Some of these combinations, too, a German finds easy, though an English *th*, or final *b, d*, or *g*, is to him almost impossible. National habit in such matters can hardly be explained, but must be recognized as a fact.

**210.** *a.* The sounds of $\pi$, $\beta$, $\phi$ are made with the lips; these letters are therefore called *labials* (or *lip-letters*, Lat. *labrum, lip*).

*b.* The sounds of $\tau$, $\delta$, $\theta$ are made with the *tip of the tongue* placed just back of the upper *teeth;* these letters are therefore called *linguals* (or *tongue-letters*, Lat. *lingua, tongue*) or *dentals* (*tooth-letters*, Lat. *dens, tooth*).

*c.* The sounds of $\kappa$, $\gamma$, $\chi$ are made with the back of the tongue pressed against the *palate* or back part of the roof of the mouth; these letters are therefore called *palatals*.

*d.* All these sounds are so weak, or so little resonant, when made alone, that these nine letters are called *mutes*.

**211.** *a.* Again, the sounds of $\pi$, $\tau$, $\kappa$ are merely whispered; they are therefore called *surd* (Lat. *surdus, dull*) or *smooth* mutes.

*b.* The sounds of $\beta$, $\delta$, $\gamma$ are made with the lips or tongue in the same position as for $\pi$, $\tau$, $\kappa$, but

they contain another element, that of *voice*. That is, in uttering β, δ, γ, as in uttering the vowels, the vocal chords in the upper part of the windpipe vibrate (the vibration can even be felt by putting the finger on the outside of the throat); hence β, δ, γ, like the vowels, are called *sonant* (Lat. *sonans*, *sounding*) mutes. Greek grammarians called them *middle* mutes, and some still use that term.

*c.* The sounds of φ, θ, χ are also surd, but they differ from π, τ, κ in having the distinct *h*-sound added in the ancient pronunciation; hence they are called *aspirates* (Lat. *aspiratus*, *breathed on*) or *rough* mutes.

**212.** Of the other consonants, notice for the present that σ is also lingual and surd; and that ψ and ξ are double and surd. ψ is but another way of writing πσ, and ξ another way of writing κσ. ζ is also a double consonant (it probably had the sound of *dz*), and is sonant.

**213.** The following table will render this classification easier to remember.

| | Mutes. | | | Double Consonants. | |
|---|---|---|---|---|---|
| | *Smooth.* (Surd) | *Middle.* (Sonant) | *Rough.* (Aspirate) | | |
| Labial | π | β | φ | | ψ |
| Lingual | τ | δ | θ | σ | ζ |
| Palatal | κ | γ | χ | | ξ |

*a.* The mutes in the same horizontal line are *cognate* with

each other (Lat. *co-gnātus, born together*), because made with the same organs. Those in the same perpendicular line are *coördinate* with each other, or mutes of the same order.

**214.** The conjugation of themes ending in a lingual mute is illustrated by πείθω (πειθ-) *persuade;* middle (direct) *persuade one's self, believe.*

*a.* The present system is like λύω.

*b.* In the future system θ before the tense suffix -σ%- is dropped, giving πεί-σω, etc.; inflected like λύσω.

*c.* In the first aorist system θ before the tense suffix -σα- is dropped, giving ἔ-πει-σα, etc., inflected like ἔλῑσα.

*d.* In the first perfect system θ before the tense suffix -κα-, etc., is dropped, giving πέ-πει-κα, etc., inflected like λέλυκα.

*e.* The perfect middle system is as follows:

INDICATIVE.

| | *Perfect.* | *Pluperfect.* |
|---|---|---|
| S. 1 | πέ-πεισ-μαι | ἐ-πε-πείσ-μην |
| 2 | πέ-πει-σαι | ἐ-πέ-πει-σο |
| 3 | πέ-πεισ-ται | ἐ-πέ-πεισ-το |
| D. 2 | πέ-πει-σθον | ἐ-πέ-πει-σθον |
| 3 | πέ-πει-σθον | ἐ-πε-πείσ-σθην |
| P. 1 | πε-πείσ-μεθα | ἐ-πε-πείσ-μεθα |
| 2 | πέ-πει-σθε | ἐ-πέ-πει-σθε |
| 3 | πε-πεισ-μένοι εἰσί | πε-πεισ-μένοι ἦσαν |

| INFINITIVE. | PARTICIPLE. |
|---|---|
| πε-πεῖ-σθαι | πε-πεισ-μένος, -η, -ον |

Here also θ before σ is dropped, and before μ and τ is changed to σ, which is, like θ, a lingual, and more easily pronounced with those consonants.

*f.* In the first passive system θ before θ of the passive suffix is changed to σ, just as before τ. This gives ἐ-πείσ-θη-ν, etc., inflected like ἐλύ-θην.

The same changes are made in other lingual themes, and are summed up in the following rule:

**215.** A lingual mute (τ, δ, θ)
before σ or κ is dropped,
before another lingual or μ is changed to σ.

Thus ἀθροίζω (ἀθροιδ-)[1] *assemble* (transitive); middle (direct) *assemble one's self*, *assemble* (intransitive) makes ἀθροί-σω, ἤθροι-σα, ἤθροι-κα, ἤθροισ-μαι, ἠθροίσ-θην.

**216.** The conjugation of themes ending in a labial mute is illustrated by πέμπω (πεμπ-) *send*.

*a.* In the future system π and the σ of the tense

[1] For the formation of the pres. stem see **241**, note [8].

suffix -σ%- are written as ψ, giving πέμψω, etc. (for πεμπ-σω).

*b.* So in the first aorist system ἐ-πεμπ-σα is written ἔ-πεμψα, etc.

*c.* In the perfect active system the second perfect and pluperfect suffixes -*a*- (-η-, -ει-, -ε-) are used, and before these (as is often the case in the second perfect) the final consonant of the theme is aspirated, becoming φ; at the same time the theme vowel ε varies to ο, giving πέ-πομφ-α, etc., like γέγονα (203).

*d.* The perfect middle[1] system is as follows:

INDICATIVE.

| | *Perfect.* | *Pluperfect.* |
|---|---|---|
| S. 1 | πέ-πεμ-μαι | ἐ-πε-πέμ-μην |
| 2 | πέ-πεμψαι | ἐ-πέ-πεμψο |
| 3 | πέ-πεμπ-ται | ἐ-πέ-πεμπ-το |
| D. 2 | πέ-πεμφ-θον | ἐ-πέ-πεμφ-θον |
| 3 | πέ-πεμφ-θον | ἐ-πε-πέμφ-θην |
| P. 1 | πε-πέμ-μεθα | ἐ-πε-πέμ-μεθα |
| 2 | πέ-πεμφ-θε | ἐ-πέ-πεμφ-θε |
| 3 | πε-πεμ-μένοι εἰσί | πε-πεμ-μένοι ἦσαν |

[1] It happens that the entire middle of this verb is used only in compounds.

| INFINITIVE. | PARTICIPLE. |
|---|---|
| πε-πέμφ-θαι | πε-πεμ-μένος, -η, -ον |

π before -μαι, -μεθα, -μενος is changed to μ, and in this verb (since three μ's could hardly be pronounced otherwise than two) one μ was dropped. πσ is of course written ψ. In -σθον, -σθην, -σθε σ is dropped between two consonants (see **196**, *b*, (1); then π before θ is changed to the cognate rough mute φ, that is, *is made coördinate* with θ.

*e*. In the first passive system π is made coördinate with the following θ, giving ἐ-πέμφ-θη-ν, etc.

Like changes are made in other labial themes and are included in the following rule:

**217.** A labial mute (π, β, φ)
before μ becomes μ,
with σ forms ψ,
before a lingual mute (τ, δ, θ) is made coördinate.

**218.** So λαμβάνω[1] (λαβ-, ληβ-) forms λήψο-μαι (for ληβ-σο-μαι), 2d aor. ἔ-λαβ-ον, 2d perf. εἴ-ληφ-α (with quite irregular reduplication ει-), εἴ-λημ-μαι (for εἰ-ληβ-μαι), ἐ-λήφ-θη-ν (for ἐ-ληβ-θη-ν).

[1] For the formation of the present see **221**, *b*.

*a.* The perfect middle of λαμβάνω is as follows:

INDICATIVE.

| | *Perfect.* | *Pluperfect.* |
|---|---|---|
| S. 1 | εἴ-λημ-μαι | εἰ-λήμ-μην |
| 2 | εἴ-λημψαι | εἴ-λημψο |
| 3 | εἴ-λημπ-ται | εἴ-λημπ-το |
| D. 2 | εἴ-ληφ-θον | εἴ-ληφ-θον |
| 3 | εἴ-ληφ-θον | εἰ-λήφ-θην |
| P. 1 | εἰ-λήμ-μεθα | εἰ-λήμ-μεθα |
| 2 | εἴ-ληφ-θε | εἴ-ληφ-θε |
| 3 | εἰ-λημ-μένοι εἰσί | εἰ-λημ-μένοι ἦσαν |

| INFINITIVE. | PARTICIPLE. |
|---|---|
| εἰ-λῆφ-θαι | εἰ-λημ-μένος, -η, -ον |

Here β-μ become μ-μ,
β-σ become ψ,
β-τ become π-τ,
β-θ become φ-θ, by the rule in **217**.

**219.** The conjugation of themes ending in a palatal mute is illustrated by δείκνῡμι (δεικ-) *point out, show.*

*a.* The present system assumes the suffix -νῡ-

(see **221**, *b*), and is thus of the *μι*-form, conjugated like *κερά-ννῡ-μι* (**102**), as follows:

INDICATIVE.

| Pres. | *Active.* | *Middle.* |
|---|---|---|
| S. 1 | *δείκ-νῡ-μι*[1] | *δείκ-νυ-μαι* |
| 2 | *δείκ-νῡ-ς* | *δείκ-νυ-σαι* |
| 3 | *δείκ-νῡ-σι* | *δείκ-νυ-ται* |
| D. 2 | *δείκ-νυ-τον* | *δείκ-νυ-σθον* |
| 3 | *δείκ-νυ-τον* | *δείκ-νυ-σθον* |
| P. 1 | *δείκ-νυ-μεν* | *δεικ-νύ-μεθα* |
| 2 | *δείκ-νυ-τε* | *δείκ-νυ-σθε* |
| 3 | *δεικ-νύ-āσι* | *δείκ-νυ-νται* |

| Impf. | *Active.* | *Middle.* |
|---|---|---|
| S. 1 | *ἐ-δείκ-νῡ-ν*[1] | *ἐ-δεικ-νύ-μην* |
| 2 | *ἐ-δείκ-νῡ-ς* | *ἐ-δείκ-νυ-σο* |
| 3 | *ἐ-δείκ-νῡ* | *ἐ-δείκ-νυ-το* |
| D. 2 | *ἐ-δείκ-νυ-τον* | *ἐ-δείκ-νυ-σθον* |
| 3 | *ἐ-δεικ-νύ-την* | *ἐ-δεικ-νύ-σθην* |
| P. 1 | *ἐ-δείκ-νυ-μεν* | *ἐ-δεικ-νύ-μεθα* |
| 2 | *ἐ-δείκ-νυ-τε* | *ἐ-δείκ-νυ-σθε* |
| 3 | *ἐ-δείκ-νυ-σαν* | *ἐ-δείκ-νυ-ντο* |

[1] *ν* is lengthened in the sing. of the pres. and imperf. ind. act., as is *α* of *ἵστημι*.

INFINITIVE.

| δεικ-νύ-ναι | δείκ-νυ-σθαι |
|---|---|

PARTICIPLE.

| | |
|---|---|
| δεικ-νύς, -νῦσα, -νύ-ν<br>δεικ-νύ-ντ-ος, -νύσης, -νύ-ντ-ος<br>etc., like ἱστάς | δεικ-νύ-μενος, -η, -ον |

*b.* In the future and first aorist κ-σ are written ξ, giving δείξω (for δεικ-σω) and ἔ-δειξα (for ἐ-δεικ-σα).

*c.* In the second perfect κ is aspirated, giving δέ-δειχ-α. (Compare πέπομφα, εἴληφα.)

*d.* The perfect middle system is as follows:

INDICATIVE.

| | *Perfect.* | *Pluperfect.* |
|---|---|---|
| S. 1 | δέ-δειγ-μαι | ἐ-δε-δείγ-μην |
| 2 | δέ-δειξαι | ἐ-δέ-δειξο |
| 3 | δέ-δεικ-ται | ἐ-δέ-δεικ-το |
| D. 2 | δέ-δειχ-θον | ἐ-δέ-δειχ-θον |
| 3 | δέ-δειχ-θον | ἐ-δε-δείχ-θην |
| P. 1 | δε-δείγ-μεθα | ἐ-δε-δείγ-μεθα |
| 2 | δέ-δειχ-θε | ἐ-δέ-δειχ-θε |
| 3 | δε-δειγ-μένοι εἰσί | δε-δειγ-μένοι ἦσαν |

| INFINITIVE. | PARTICIPLE. |
|---|---|
| δε-δείχ-θαι | δε-δειγ-μένος, -η, -ον |

Here κ-μ become γ-μ,
κ-σ become ξ,
κ-θ become χ-θ, σ between two consonants being dropped as always.

*e.* In the first passive system κ before θ is made coördinate, giving ἐ-δείχ-θη-ν, etc.

Like changes are made in other palatal themes, and are included in the following rule:

**220.** A palatal mute (κ, γ, χ)
before μ becomes γ,
with σ forms ξ,
before a lingual mute becomes coördinate.

**221.** The verbs πείθω, λαμβάνω, and δείκνῡμι illustrate other modes of forming the present stem, and for completeness the remaining classes are here described.

*a. Strong Vowel Class.* — The present suffix -%- is added to the theme and the theme vowel is lengthened, ι becoming ει. Thus, we find in a second aorist of πείθω, used only in poetry, that the theme is properly πιθ-. In the present this becomes πειθ-, so that the present stem is πειθ-%-. Like most verbs of this class, πείθω retains the

strong (or lengthened) form everywhere, except in the second aorist; and in this verb, as was said, the second aorist is not used in Attic prose.

*b. Nasal Class.* — A suffix containing *ν* is added to the theme, and sometimes a nasal inserted in the theme. Thus in *δείκ-νῦ-μι* the suffix *-νυ-* is added. In *λαμβάνω* the suffix *-αν%-* is added, and *μ* inserted.

*c. Tau Class.* — The suffix *-τ%-* is added to the theme. Thus, *κρύπ-τω* (*κρυφ-*) *hide*, present stem *κρυπ-τ%-* (future *κρύψω*).

**222.** The common varieties of verb formation have all been given in the modes most used, and the student is now ready, if what precedes has been well learned, to begin an easy author. The subjunctive, optative, and imperative modes will be taken up gradually as they are needed. The pupil should obtain a Grammar, to which reference will now begin to be made, G. standing for Goodwin's, and H. for that of Hadley and Allen.

The reading lessons that follow are the opening pages of Xenophon's "Anabasis," or "Expedition of Cyrus." The information which one should have before beginning that work has been in great part given in the preceding lessons, but for convenience it is brought together here.

**223.** Xenophon was an Athenian, born, probably, a little before the beginning of the Peloponnesian war (431 B.C.). In early manhood he became acquainted with Sokrates, and for about ten years, probably, remained in close relation

with the philosopher, to whom he owed much of his moral and intellectual development. It was in 401 B.C. that his friend Proxenos invited him to come to Asia Minor and make the acquaintance of Cyrus, as narrated in the last Exercise. Cyrus was then not over twenty-three years old, and had for six years been governor of a large extent of territory. He was energetic and ambitious, and determined, if possible, to make himself king in place of his brother, Artaxerxes. The only ground which he had for a claim upon the throne was that Artaxerxes, though the elder, had been born before his father became king, while Cyrus was the eldest son born after that event, and was therefore the eldest son of the *king*. Xerxes I., successor of Dareios I. and great-grandfather of Cyrus, is said to have used the same argument successfully. The account of the expedition, in the latter part of which Xenophon was the real leader, was written several years afterwards.

### 224. *Vocabulary.*

| | |
|---|---|
| ἀμφότερος, -ᾱ, -ον | *both.* |
| ἀποδείκνῡμι (ἀπο + δεικ-), ἀποδείξω, ἀπέδειξα, ἀποδέδειχα, ἀποδέδειγμαι, ἀπεδείχθην | *appoint.* |

| | |
|---|---|
| ἀσθενέω (ἀσθενε-), ἀσθενήσω,[1] etc., reg., | *be weak, be sick.* |
| βαίνω[2] (βαν-, βα-), βήσομαι, ἔβην,[3] βέβηκα | *go.* |
| ἀναβαίνω (ἀνα + βαν-, βα-), ἀναβήσομαι, etc., | *go up, go inland.* |
| ἡ ἀνάβασις, -εως | *journey up*, or *towards the interior.* |
| ἔχω (ἐχ-, ἑχ-, σχη-, σχ-[4]), ἕξω or σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι | *have.* |
| ὁ Καστωλός, -οῦ | *Kastōlos* or *Castōlus.* |
| μεταπέμπω (μετα + πεμπ-, πομφ-), μεταπέμψω, μετέπεμψα, μεταπέπομφα, μεταπέπεμμαι, μετεπέμφθην | *send after;* mid. (indir.), *send after* to come *to* one's *self*, *send to fetch.* |
| ὁ Ξενίας, -ου | *Xenias.* |
| ὁ ὁπλίτης, -ου | *heavy-armed soldier, hoplite.* |

---

[1] From its meaning this verb has no middle.

[2] The pres. belongs to the iota class; the theme βαν- takes the pres. suffix -ι%ε-, ν and ι are transposed, and ι forms a diphthong with the preceding α, giving for the pres. stem βαιν%ε-. Elsewhere the stem appears in the shorter form βα-. The future is deponent. (Compare γιγνώσκω, λαμβάνω, and others.)

[3] A μι-aorist, conjugated like ἔστην (**149**).

[4] For full explanation of the forms of this verb see **239**.

| | |
|---|---|
| ὅσος, -η, -ον, rel. pron. of quantity and number, | *how much, as much as;* pl., *how many, as many as.* |
| Παρράσιος, -ᾱ, -ον | *Parrhasian, of Parrhasia.* |
| ἡ Παρύσατις, -ιδος | *Parysatis.* |
| τὸ πεδίον, -ου | *plain.* |
| ποιέω(ποιε-), ποιήσω, etc., reg., | *make, do.* |
| ἡ τελευτή, -ῆς | *end.* |
| ὁ Τισσαφέρνης, -ους,[1] -ει, -ην | *Tissaphernes.* |
| τριᾱκόσιοι, -αι, -α | *three hundred.* |
| τυγχάνω[2] (τυχ-, τευχ-, τυχη-), τεύξομαι, ἔτυχον,[3] τετύχηκα or τέτευχα | *happen, chance.* |

## 225. *Anabasis*, I., 1, 1–2.

1. Δᾱρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος.

**1. Δᾱρείου, Παρυσάτιδος**: gen. of source. H. 750; G. 1130. — **γίγνονται**: historical present, common in Greek, as in Latin. — **δύο**: there were four sons in all; but the two younger sons are left out of view because they are not concerned in this story. Note that a numeral or other adjective is likely to follow its noun, unless the adjective has some emphasis upon it or the noun has the article.

**2. Ἀρταξέρξης**: Artaxerxes

[1] For declension see H. 191, 193; G. 228, 230.

[2] Of the nasal class; the theme τυχ- assumes the pres. suffix -αν%-, and inserts the palatal nasal before the palatal mute χ. Compare λαμβάνω, which inserts the labial nasal before the labial mute β.

[3] Second aorist, like ἔβαλον (200).

*ἐπεὶ δὲ ἠσθένει Δᾱρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι. 2. ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ* 5 *μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων*

II., called *μήμων unforgetting*, for his remarkable memory. It was said that he remembered the names of all his soldiers. The line of Persian kings was Cyrus the Great, Kambȳses, Dareios I., Xerxes I., Artaxerxes I., Dareios II., Artaxerxes II.

**3. ἠσθένει Δᾱρεῖος**: the pred. here stands before the subject because the former is the more important, containing the real point of the new statement. The general principle is that *the more important precedes the less important, other things being equal.* But other things are often not equal, and hence other principles come in play, some of which will be noticed later. When the relative importance of words is merely grammatical importance, as is often the case in simple narrative, then we have nearly the ordinary English order; but the more feeling is expressed, the more the order in Greek is likely to differ from that in English. Note that the *final* place in a clause is likely to contain an important word in English, *but an unimportant one in Greek.*

**4. παρεῖναι**: *to be near him*; made up of *παρά near* and *εἶναι to be.*

**5. μὲν οὖν**: each particle has its proper force; *μέν*, although translated only by the tone in which the whole phrase is spoken, shows that the writer has in mind something contrasted with *ὁ πρεσβύτερος*, while *οὖν* connects the statement with the former sentence as our *accordingly* does. — **παρών**: supplementary pple. with *ἐτύγχανε*, agreeing with the subj. *ὁ πρεσβύτερος*. With *τυγχάνω* the pple. really contains the main statement. We say, *chanced to be present*, or *was at hand, as it happened.* H. 980, 984; G. 1578, 1586.

**6. μεταπέμπεται**: indir. mid., *sends for to come to himself, summons.* — **ἀρχῆς**: *province*, a meaning easily derived from that of *government.*

**7. ἐποίησε**: the Greek is

*ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν*

often content to describe an act by the aor. merely as *occurring* in the past, where we are careful to describe it by the plup. as *completed* in the past. Hence the plup. is far less common in Greek, and we must often use the plup. to translate an aor. ind.; so with **ἀπέδειξε.** — **καὶ στρατηγὸν δέ**: as **δέ** is always a conj., **καί** must here be the adv. meaning *also*. The writer drops the rel. clause and practically begins a new sentence. Greek often does this rather than extend the rel. clause to two or more members as we do.

**8. ὅσοι**: since we have no single rel. pron. referring especially to quantity or number, and *as many as* is clumsy, we we may translate *who*. But Greek generally uses **ὅσοι** for *who* after an indefinite word of number like **πάντων.** — **Καστωλοῦ πεδίον**: practically one proper name; hence the omission of the article. In the acc. because of the motion implied in **ἀθροίζονται** (dir. mid.). In Anab. I., 9, 7 Xenophon tells us that Cyrus **κατεπέμφθη ὑπὸ τοῦ πατρὸς** (*was sent down by his father*) **σατράπης Λυδίας τε καὶ Φρυγίας καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει** (*whose duty it is*) **εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι.** This was the central mustering place of a wide region. — **ἀναβαίνει**: note the position and the reason for it. This journey was made in 405 B.C. **ἀνά** in composition with verbs of motion is used to denote travel from the coast inland, as we often use *up*. Hence **ἀνάβασις** means a journey from the coast inland; it is the title given properly to Xenophon's account of the march of Cyrus up to the neighborhood of Babylon. This account is contained in the first eight chapters of Book I., and the remaining six Books describe the return of the Greeks; but the title is used as that of the entire work.

**9. Τισσαφέρνην**: really an enemy of Cyrus, to whom had been given a large part of the power formerly held by Tissaphernes. Doubtless Cyrus distrusted him, and for that reason was unwilling to leave him behind during an absence certain to last several months.

Ἑλλήνων ἔχων ὁπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον.

**10.** ἔχων: *having under his command*, as a body-guard. We may translate *with*; but observe that in this sense ἔχων can be used only of a superior, who can be said to *have under him* soldiers or other inferiors. Cyrus had seen clearly the excellence of Greek soldiers as compared with Asiatics.—ὁπλίτας: men fully armed with a heavy shield, a bronze cuirass, helmet, and greaves (which clasped around the leg and protected it from the knee to the ankle), together with a sword and long spear for weapons of offense. This armor all together was called ὅπλα (ὅπλον in the sing. means *implement* in general), hence ὁπλίτης with the same derivative ending as in πολίτης from πόλις. —ἀνέβη: the change from the historical pres. to the aor. and from aor. to historical pres. is very common. —τριακοσίους: added after the clause is apparently complete, as if it were an afterthought, the number thus receives a certain prominence. A word so added is in fact made the beginning of a new rhetorical group, as we might say in English, "Some Greek soldiers also accompanied him, three hundred in number." In this way a word standing at the end of a clause may be an emphatic one.

**11.** Παρράσιον: Parrhasia was in southwestern Arcadia.

## The Subjunctive Mode.

**226.** The subjunctive mode has, in principal clauses,[1] only three uses, which are all found in Latin.

*a.* The first person is used to express a *request*

[1] The uses of the subjunctive in subordinate clauses will be described as they occur.

or *proposal* (hortative subjunctive): *ἀναβῶμεν let us go up.*

*b.* The second and third persons are used with *μή (not)* in *prohibitions*, but only in the *aorist: μὴ ἀθροίσησθε do not assemble.*

*c.* The first person is used in questions as to what may be done with *propriety* or *advantage* (deliberative subjunctive): *τί ποιῶμεν; what had we better do?*

In each of these uses it is clear that there is some reference to future time; and in almost all uses of this mode in subordinate clauses as well, the connection and the nature of the situation show more or less of reference to the future. But

**227.** The tenses of the subjunctive do not mark distinctions of time, but have the following force:

The present denotes an action simply as *continued* or *repeated* (at any time);

The aorist denotes an action simply as *brought to pass* (at any time);

The perfect denotes an action simply as *completed* (at any time).

The context alone indicates what time is referred to. Compare **154**, *a* on the infinitive.

**228.** There is no future subjunctive. Each tense system except the future has a subjunctive; there is no subjunctive imperfect or pluperfect.

**229.** *Subjunctive of* λύω (λῡ-, λυ-).

| | Active. | Middle. | Passive. |
|---|---|---|---|
| Pres. S. 1 | λύ-ω | λύ-ω-μαι | |
| 2 | λύ-ῃς | λύ-ῃ | |
| 3 | λύ-ῃ | λύ-η-ται | |
| D. 2 | λύ-η-τον | λύ-η-σθον | |
| 3 | λύ-η-τον | λύ-η-σθον | |
| P. 1 | λύ-ω-μεν | λῡ-ώ-μεθα | |
| 2 | λύ-η-τε | λύ-η-σθε | |
| 3 | λύ-ωσι | λύ-ω-νται | |
| 1 Aor. S. 1 | λύ-σω | λύ-σω-μαι | λυ-θῶ |
| 2 | λύ-σῃς | λύ-σῃ | λυ-θῇς |
| 3 | λύ-σῃ | λύ-ση-ται | λυ-θῇ |
| D. 2 | λύ-ση-τον | λύ-ση-σθον | λυ-θῆ-τον |
| 3 | λύ-ση-τον | λύ-ση-σθον | λυ-θῆ-τον |
| P. 1 | λύ-σω-μεν | λῡ-σώ-μεθα | λυ-θῶ-μεν |
| 2 | λύ-ση-τε | λύ-ση-σθε | λυ-θῆ-τε |
| 3 | λύ-σωσι | λύ-σω-νται | λυ-θῶσι |
| Perf. S. 1 | λε-λύ-κω | λε-λυ-μένος ὦ | |
| 2 | λε-λύ-κῃς | " ᾖς | |
| 3 | λε-λύ-κῃ | " ᾖ | |
| D. 2 | λε-λύ-κη-τον | λε-λυ-μένω ἦτον | |
| 3 | λε-λύ-κη-τον | " ἦτον | |
| P. 1 | λε-λύ-κω-μεν | λε-λυ-μένοι ὦμεν | |
| 2 | λε-λύ-κη-τε | " ἦτε | |
| 3 | λε-λύ-κωσι | " ὦσι | |

**230.** The *mode suffix* of the subjunctive is the lengthened variable vowel -ω/η; ω when the ending begins with μ or ν, elsewhere η.

*a.* If the indicative has a tense suffix ending in -ϵ- or *a*, the corresponding subjunctive puts -ω/η *in place of* that vowel. Otherwise the subjunctive *adds* -ω/η to the tense stem; *a*, ϵ, or *o* contracts with a following -ω/η.

This amounts to the same thing as saying that the subjunctive *adds* -ω/η in μ-tenses, and elsewhere puts -ω/η *in place of* the final vowel of the tense stem.

*b.* But the perfect middle system has only compound forms, made up of the perfect middle participle and the present subjunctive of the verb εἰμί *am.*

These forms of εἰμί are easily remembered, because they are exactly like the combined mode suffix and endings of all active subjunctives. The participle is of course declined to agree with the subject.

*c.* In the aorist passive the passive suffix is -θε- by the rule in **170**, *d*. The accent is according to the rule in **178.**

**231.** The subjunctive takes the primary endings, omitting -μι in the first singular; ι subscript is written where the indicative has ι.

The subjunctive forms in μ-tenses, in the second aorist,

and in contracted presents, are shown in the following paradigms. In the tenses not given, these verbs are like the corresponding tenses of λύω.

**232.** *Subjunctive of* ἵστημι (στα-, στη-).

| | Active. | Middle (Passive). |
|---|---|---|
| Pres. S. 1 | ἱ-στῶ | ἱ-στῶ-μαι |
| 2 | ἱ-στῇς | ἱ-στῇ |
| 3 | ἱ-στῇ | ἱ-στῆ-ται |
| D. 2 | ἱ-στῆ-τον | ἱ-στῆ-σθον |
| 3 | ἱ-στῆ-τον | ἱ-στῆ-σθον |
| P. 1 | ἱ-στῶ-μεν | ἱ-στώ-μεθα |
| 2 | ἱ-στῆ-τε | ἱ-στῆ-σθε |
| 3 | ἱ-στῶ-σι | ἱ-στῶ-νται |
| Μι-Aor. S. 1 | στῶ | *a.* In the μι-aorist subjunctive the theme has the short form according to **170**, *d*. In both present and μι-aorist the contraction of α-η is η, contrary to **177**, (1); but these forms are easily remembered, because they show the mode suffix the more plainly. |
| 2 | στῇς | |
| 3 | στῇ | |
| D. 2 | στῆ-τον | |
| 3 | στῆ-τον | |
| P. 1 | στῶ-μεν | |
| 2 | στῆ-τε | |
| 3 | στῶ-σι | |

**233.** **Μι-aorist Subjunctive of** γιγνώσκω (γνο-, γνω-).

| | | |
|---|---|---|
| S. 1 | γνῶ | *a.* The theme has the short form according to the rule in **170**, *d.* The contraction of ο-η and ο-ω is according to the rule in **182**, (2); but ο-η gives ῳ, contrary to **182**, (3), so that ω appears throughout the paradigm. |
| 2 | γνῷς | |
| 3 | γνῷ | |
| D. 2 | γνῶ-τον | |
| 3 | γνῶ-τον | |
| P. 1 | γνῶ-μεν | |
| 2 | γνῶ-τε | |
| 3 | γνῶσι | |

**234.** *Aorist Subjunctive of* στέλλω (στελ-, σταλ-).

| | Active. | Middle. |
|---|---|---|
| 1st Aor. S. 1 | στείλ-ω | στειλ-ω-μαι |
| 2 | στείλ-ῃς | στείλ-ῃ |
| 3 | στείλ-ῃ | στείλ-η-ται |
| D. 2 | στείλ-η-τον | στείλ-η-σθον |
| 3 | στείλ-η-τον | στείλ-η-σθον |
| P. 1 | στείλ-ω-μεν | στειλ-ώ-μεθα |
| 2 | στείλ-η-τε | στείλ-η-σθε |
| 3 | στείλ-ωσι | στείλ-ω-νται |

PASSIVE.

| | | |
|---|---|---|
| 2d Aor. S. 1 | σταλ-ῶ | *a.* The subjunctive in the liquid first aorist and in the second aorist passive differs from that of the σα-aorist and the first aorist passive only in the part that precedes the mode suffix. |
| 2 | σταλ-ῇς | |
| 3 | σταλ-ῇ | |
| D. 2 | σταλ-ῆ-τον | |
| 3 | σταλ-ῆ-τον | |
| P. 1 | σταλ-ῶ-μεν | |
| 2 | σταλ-ῆ-τε | |
| 3 | σταλ-ῶσι | |

235. *Second Aorist and Second Perfect Subjunctive of* λαμβάνω (λαβ-, ληβ-).

| | ACTIVE. | MIDDLE. |
|---|---|---|
| 2d Aor. S. 1 | λάβ-ω | λάβ-ω-μαι |
| 2 | λάβ-ῃς | λάβ-ῃ |
| 3 | λάβ-ῃ | λάβ-η-ται |
| D. 2 | λάβ-η-τον | λάβ-η-σθον |
| 3 | λάβ-η-τον | λάβ-η-σθον |
| P. 1 | λάβ-ω-μεν | λαβ-ώ-μεθα |
| 2 | λάβ-η-τε | λάβ-η-σθε |
| 3 | λάβ-ωσι | λάβ-ω-νται |

ACTIVE.

| | | |
|---|---|---|
| 2d Perf. S. 1 | εἰ-λήφ-ω | *a.* The second aorist subjunctive active and middle consists merely of theme, mode suffix, ending. The second perfect subjunctive differs from the first perfect only in the part that precedes the mode suffix. |
| 2 | εἰ-λήφ-ῃς | |
| 3 | εἰ-λήφ-ῃ | |
| D. 2 | εἰ-λήφ-η-τον | |
| 3 | εἰ-λήφ-η-τον | |
| P. 1 | εἰ-λήφ-ω-μεν | |
| 2 | εἰ-λήφ-η-τε | |
| 3 | εἰ-λήφ-ωσι | |

**236.** *Present Subjunctive of* νῑκάω (νῑκα-).

| | ACTIVE. | MIDDLE (PASSIVE). |
|---|---|---|
| S. 1 | νῑκ(ά-ω)ῶ | νῑκ(ά-ω)ῶ-μαι |
| 2 | νῑκ(ά-ῃς)ᾷς | νῑκ(ά-ῃ)ᾷ |
| 3 | νῑκ(ά-ῃ)ᾷ | νῑκ(ά-η)ᾶ-ται |
| D. 2 | νῑκ(ά-η)ᾶ-τον | νῑκ(ά-η)ᾶ-σθον |
| 3 | νῑκ(ά-η)ᾶ-τον | νῑκ(ά-η)ᾶ-σθον |
| P. 1 | νῑκ(ά-ω)ῶ-μεν | νῑκ(α-ώ)ώ-μεθα |
| 2 | νῑκ(ά-η)ᾶ-τε | νῑκ(ά-η)ᾶ-σθε |
| 3 | νῑκ(ά-ω)ῶσι | νῑκ(ά-ω)ῶ-νται |

*a.* In reading the paradigms, omit the syllable next after the parenthesis to obtain the uncontracted form; to obtain the contracted form omit the letters in the parenthesis.

The contractions here follow the rule in 177.

**237.** *Present Subjunctive of* φιλέω (φιλε-).

| | Active. | Middle (Passive). |
|---|---|---|
| S. 1 | φιλ(έ-ω)ῶ | φιλ(έ-ω)ῶ-μαι |
| 2 | φιλ(έ-ῃς)ῇς | φιλ(έ-ῃ)ῇ |
| 3 | φιλ(έ-ῃ)ῇ | φιλ(έ-η)ῆ-ται |
| D. 2 | φιλ(έ-η)ῆ-τον | φιλ(έ-η)ῆ-σθον |
| 3 | φιλ(έ-η)ῆ-τον | φιλ(έ-η)ῆ-σθον |
| P. 1 | φιλ(έ-ω)ῶ-μεν | φιλ(ε-ώ)ώ-μεθα |
| 2 | φιλ(έ-η)ῆ-τε | φιλ(έ-η)ῆ-σθε |
| 3 | φιλ(έ-ω)ῶσι | φιλ(έ-ω)ῶ-νται |

*a.* These contractions follow the rule in **180**, (3).

**238.** *Present Subjunctive of* δουλόω (δουλο-).

| | Active. | Middle (Passive). |
|---|---|---|
| S. 1 | δουλ(ό-ω)ῶ | δουλ(ό-ω)ῶ-μαι |
| 2 | δουλ(ό-ῃς)οῖς | δουλ(ό-ῃ)οῖ |
| 3 | δουλ(ό-ῃ)οῖ | δουλ(ό-η)ῶ-ται |
| D. 2 | δουλ(ό-η)ῶ-τον | δουλ(ό-η)ῶ-σθον |
| 3 | δουλ(ό-η)ῶ-τον | δουλ(ό-η)ῶ-σθον |
| P. 1 | δουλ(ό-ω)ῶ-μεν | δουλ(ο-ώ)ώ-μεθα |
| 2 | δουλ(ό-η)ῶ-τε | δουλ(ό-η)ῶ-σθε |
| 3 | δουλ(ό-ω)ῶσι | δουλ(ό-ω)ῶ-νται |

*a.* These contractions follow the rule in **182**, (2) and (3).

**239.** The verb ἔχω is so common and has so many peculiarities that a full description of it is here given.

*a.* The theme was originally σεχ-; initial σ, as in ἵστημι, ὑπό, ὑπέρ, ἑπτά (compare Latin *sisto, sub, super, septem*) was weakened to the rough breathing in some forms, and in others (wherever χ remained unchanged) was still further weakened to the smooth breathing. This gives the present indicative ἔχω, etc. The imperfect takes the *syllabic* augment, remaining from the time when the σ was still pronounced; ἐ-εχ-ο-ν gives by contraction εἶχον.

*b.* The future ἕξω is for ἐχ-σω, the initial rough breathing being here retained because the aspiration of χ disappears in ξ. The other future, σχήσω, shows another form of the theme, σχη-. ἕξω is much more common.

*c.* The second aorist ἔσχον is for ἐ-σεχ-ο-ν, the theme appearing as σχ-. The subjunctive is σχῶ, σχῇς, σχῇ, σχῆτον, σχῆτον, σχῶμεν, σχῆτε, σχῶσι; the infinitive, σχεῖν; the participle, σχών, σχοῦσα, σχόν.

*d.* The perfects ἔσχηκα and ἔσχημαι are regularly formed from the theme σχη-; the reduplication is ε- only, by the rule in **196**, *a*. There is no aorist passive until a late period, that system being supplied by other verbs.

**240.** The verb εἰμί *am*, of which some forms have already been given, should now be learned in full (except the optative and imperative modes) from H. 478, 479, 480; G. 806, 1–3.

Observe that in πάρειμι (compounded of παρά and εἰμί) the participle παρών retains the accent of the simple verb. In the imperfect παρῆν, παρῆσθα, etc., the accent remains on the η in accordance with H. 391 *b*; G. 133, 1.

## 241. *Vocabulary.*

| | |
|---|---|
| ἀπέρχομαι (ἀπο + ἐρχ-, ἐλθ-, ἐλυθ-), ἀπῆλθον,[1] ἀπελήλυθα | *go away.* |
| ἀποκτείνω (ἀπο + κτεν-,[2] κτον-), ἀποκτενῶ, ἀπέκτεινα, ἀπέκτονα | *kill, put to death.* |
| ἀποπέμπω (ἀπο + πεμπ-, πομφ-), ἀποπέμψω, ἀπέπεμψα, ἀποπέπομφα, ἀποπέπεμμαι, ἀπεπέμφθην | *send away.* |
| ἀτῑμάζω (ἀτῑμαδ-[3]), ἀτῑμάσω, ἠτῑμασα, ἠτῑμακα, ἠτῑμασμαι, ἠτῑμάσθην | *dishonor, disgrace.* |
| διαβάλλω (δια + βαλ-, βλη-), διαβαλῶ, διέβαλον, διαβέβληκα, διαβέβλημαι, διεβλήθην | *slander, bring into discredit.* |
| ἐάν,[4] conj. followed by subjv. | *if.* |
| ἐξαιτέω (ἐξ + αἰτε-), ἐξαιτήσω, etc., reg., | *beg off, free by entreaty.* |
| ἤ, conj., | *than.* |

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[1] For the accent see H. 391 *b*; G. 133, 1.

[2] Liquid theme; the present of the iota class, formed like βαίνω (see **224**, note [2]).

[3] From ἄτῑμος *unhonored*, which is from α privative and τῑμή *honor*. The present is of the iota class, the present stem being ἀτῑμαζ%- for ἀτῑμαδ-ι%-, δ-ι forming ζ. Cf. ἀθροίζω, which is in like manner derived from the adj. ἀθρόος *together*.

[4] Compounded of εἰ *if* and the particle ἄν, which marks the action as contingent.

| | |
|---|---|
| κινδῡνεύω (κινδῡνευ-[1]), κινδῡνεύσω, etc., reg., | be in danger. |
| μήποτε, adv., | never. |
| μήτηρ, -τρός (H. 189; G. 274) | mother (Lat. mater). |
| πρός, prep. w. acc., | to, in the presence of. |
| πῶς,[2] interrog. adv., | how? |
| ὅπως, adv., indir. interrog. or indef. rel., | how. |
| συλλαμβάνω (συν+λαβ-, ληβ-), συλλήψομαι, συνέλαβον, συνείληφα, συνείλημμαι, συνελήφθην | (1) take together; (2) seize, arrest. |
| τελευτάω (τελευτα-), τελευτήσω etc., reg., | (1) end; (2) die. |
| ὑπάρχω (ὑπο+ἀρχ-), ὑπάρξω, ὑπῆρξα, ὑπῆργμαι, ὑπήρχθην | begin to be, subsist, exist. |

## 242. *Anabasis*, I., 1, 3–4.

3. Ἐπεὶ δὲ ἐτελεύτησε Δᾱρεῖος καὶ κατέστη εἰς τὴν βασιλείᾱν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν

**1. ἐπεί**: see **140**, I., 3, note on *ἐπεί*. — **κατέστη εἰς**: *entered on, became established in*; cf. **κατέστησε 125**, I., 6 and note, also **188**, II., 2 and note.

**2. διαβάλλει**: how this com-

[1] From *κίνδῡνος danger*. Verbs derived from nouns or adjectives, like *ἀθροίζω, ἀτῑμάζω, κινδῡνεύω, δουλόω, τελευτάω*, are called denominatives.

[2] The series *πῶς how? ὅπως how, πώς* (enclitic) *in some way, ὡς as, οὕτως thus* are correlatives, like *πότε, ποτέ, τότε,*

Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν 5

pound of διά and βάλλω came to have this special meaning is uncertain. Xenophon was a warm admirer of Cyrus and evidently did not believe the story. Plutarch tells us in his life of Artaxerxes, that Cyrus was accused of planning to kill his brother at the ceremony of coronation. Tissaphernes was doubtless glad to get Cyrus into trouble, but we cannot be certain whether his accusation was true or not.

**3. ὡς**: the first instance of ὡς in the sense of ὅτι *that*. ὡς is, in its origin, an adv. of manner from the rel. pron. ὅς (like καλῶς from καλός, etc.; cf. **174**, I., 17 and note), and therefore means *in what way, as, how*. In Shakspere's lines, "There's a divinity that shapes our ends, rough-hew them how we will;" and "How thou pleasest, God, dispose the day," *how* is the exact equivalent of ὡς in the first sense, and in each sentence quoted *as* could be substituted without changing the meaning. But in the sentence, "I, not remembering how I cried out then, will cry it o'er again," *how* is very nearly the same as *that*. The change of meaning in ὡς is the same, but ὡς in the sense of ὅτι is far more common than *how* in the sense of *that*. — **ὁ δέ**: *but he*, that is, the king. A frequent way of beginning a sentence, when there is change of subject, and the new subject is made prominent by the context. Cf. **208**, I., 16 and note.

**4. ὡς ἀποκτενῶν**: lit., *as about to kill him;* that is, *apparently to put him to death*. The fut. pple. here, as in Latin, denotes purpose, and ὡς marks the purpose, not as one of which the writer is certain, but as one which people inferred from Artaxerxes' words and actions.

**5. ἐξαιτησαμένη**: indir. mid.; the force of the voice is lost in translation.

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ὅτε. Observe that the πῶς series, all adverbs of manner, have the same ending with καλῶς and other adverbs of manner.

ἐπὶ τὴν ἀρχήν. 4. ὁ δ' ὡς ἀπῆλθε κινδῡνεύσᾱς καὶ ἀτῑμασθείς, βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά, ἐὰν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην.

**6 f. ὡς ἀπῆλθε**: *ὡς* is here temporal, *when*. *As* shows a like change of meaning; for example, "He greeted me as he entered"; "As mine eyes opened I saw their weapons drawn."— **κινδῡνεύσᾱς καὶ ἀτῑμασθείς**: English does not use pples. so freely as Greek; translate *after being in danger and disgrace*.

**7. ὅπως . . . ἔσται**: lit., *how he shall never again be*. This is really an expression of purpose; see H. 885; G. 1372. — **μήποτε**: *οὐ* expresses negation simply; *μή* expresses it as *willed* or as *thought of*. The same distinction appears in all their compounds. It is evident that a purpose clause expresses something *willed;* hence a negative clause of purpose always has *μή*. H. 1018, 1021; G. 1610 (2d sentence). Instances of the second use of *μή* are seen in *μή* with pples.; cf. **188**, II., 17 and note.

**8. ἐπὶ τῷ ἀδελφῷ**: *ἐπί* with the dat. often means *on*, *upon*, in a figurative or derived sense; here, *dependent on*, *in the power of*. *On* in the literal sense is more usually, in prose, *ἐπί* with the gen. — **ἐὰν δύνηται**: *δύναμαι* is one of three verbs which, though the theme (*δυνα-*) ends in *α*, have recessive accent in the pres. subjv. The conditional clause refers to future time, and is viewed as not improbable; that is, it is of the *future*, *more vivid* form. H. 898; G. 1403, 1404.

**9 f. δή**: *of course*. — **ὑπῆρχε τῷ Κύρῳ**: lit., *existed for Cyrus*, that is, was on his side, *supported Cyrus*. For the accent of *ὑπῆρχε* see H. 391, *b*; G. 133, 1. *Κύρῳ* is a dat. of interest. H. 767; G. 1165.

**11. Ἀρταξέρξην**: comparatives with *ἤ* (like comparatives with *quam* in Latin) are followed by the case of the corresponding noun before the comparative. H. 643 and *a*.

**243.** Translate into Greek.

When Dareios fell sick, Cyrus chanced to be in the province of which Dareios had made him satrap. Accordingly he was summoned, for the king desired to see both his sons before his death. — Let us send for Cyrus, for the king wishes to see him also. — Cyrus wished, before the death of Dareios, to be king; but Xenophon does not believe that he plotted against his brother, as Tissaphernes affirmed. — We chanced to be present when some one was slandering the boy. — Do not appoint the young man general, for if the enemy come against him, he will not be able to conquer them and so will be disgraced. — Whom shall we appoint as commander? — If the Persians attempt to enslave Athens, the Greeks will have better generals and more effective soldiers.

**1. fell sick**: inceptive aor. *ἀσθενέω*. H. 841; G. 1260. —**to be**: supplementary pple.

**2. had made**: use the aor.

**3. accordingly**: remember that *οὖν* is postpositive.

**5. Let us send for**: hortative subjv. in the aor. See **226**, *a*. H. 866, 1; G. 1344.

**6 ff. Cyrus wished**, etc.: the antithesis between the statements of the two members of the sentence should be indicated by *μέν . . . δέ*.

**10 f. Do not appoint**: *μή* with the aor. subjv. See **236**, *b*. H. 866, 2; G. 1346.

**11 f. if the enemy come**: a condition like *ἐὰν δύνηται*, **242**, 8. H. 898; G. 1403. As to tense, the aor. is preferable here, since the action is more naturally conceived as merely occurring than as continued.

**13 f. Whom shall we appoint**: deliberative subjv. See **236**, *c*. H. 866, 3; G. 1358. — **as**: omit in Greek.

**16. more effective**: *κρείττων*.

## The Optative Mode.

**244.** The optative mode has, in principal clauses,[1] only two uses, both of which belong in Latin to the subjunctive.

*a.* The optative is used to express a *wish* that something may happen; this is the use which gives the name to the mode (Latin *opto*, *wish*): ἔλθοι *may he come*. Such a wish always refers to future time. H. 870 and *d*; G. 1507.

*b.* The optative is used with ἄν as a less positive expression for the future (or present) indicative, and is translated with *may*, *might*, *would*, etc.; this is called the *potential* optative: ἔλθοι ἄν *he would (might) come*. H. 872 and *b*; G. 1327 ff.

**245.** The tenses of the optative do not mark distinctions of time, but differ as those of the subjunctive do (**227**). Each tense system has an optative, but the future optative has but one use, which will be described later. There is no optative imperfect or pluperfect.

**246.** *Optative of* λύω (λῡ-, λυ-).

| | Active. | Middle. | Passive. |
|---|---|---|---|
| Pres. S. 1 | λῡ́-οι-μι | λῡ-οί-μην | |
| 2 | λῡ́-οι-ς | λῡ́-οι-ο | |
| 3 | λῡ́-οι | λῡ́-οι-το | |

[1] The uses of the optative in subordinate clauses will be described as they occur.

| | Active. | Middle. | Passive. |
|---|---|---|---|
| D. 2 | λύ-οι-τον | λύ-οι-σθον | |
| 3 | λῡ-οί-την | λῡ-οί-σθην | |
| P. 1 | λύ-οι-μεν | λῡ-οί-μεθα | |
| 2 | λύ-οι-τε | λύ-οι-σθε | |
| 3 | λύ-οιε-ν | λύ-οι-ντο | |
| Fut. S. 1 | λύ-σοι-μι | λῡ-σοί-μην | λυ-θη-σοί-μην |
| 2 | λύ-σοι-ς | λύ-σοι-ο | λυ-θή-σοι-ο |
| 3 | λύ-σοι | λύ-σοι-το | λυ-θή-σοι-το |
| D. 2 | λύ-σοι-τον | λύ-σοι-σθον | λυ-θή-σοι-σθον |
| 3 | λῡ-σοί-την | λῡ-σοί-σθην | λυ-θη-σοί-σθην |
| P. 1 | λύ-σοι-μεν | λῡ-σοί-μεθα | λυ-θη-σοί-μεθα |
| 2 | λύ-σοι-τε | λύ-σοι-σθε | λυ-θή-σοι-σθε |
| 3 | λύ-σοιε-ν | λύ-σοι-ντο | λυ-θή-σοι-ντο |
| 1 Aor. S. 1 | λύ-σαι-μι | λῡ-σαί-μην | λυ-θείη-ν |
| 2 | λύ-σεια-ς, λύ-σαι-ς | λύ-σαι-ο | λυ-θείη-ς |
| 3 | λύ-σειε, λύ-σαι | λύ-σαι-το | λυ-θεί-η |
| D. 2 | λύ-σαι-τον | λύ-σαι-σθον | λυ-θεῖ-τον, λυ-θείη-τον |
| 3 | λῡ-σαί-την | λῡ-σαί-σθην | λυ-θεί-την, λυ-θειή-την |
| P. 1 | λύ-σαι-μεν | λῡ-σαί-μεθα | λυ-θεῖ-μεν, λυ-θείη-μεν |
| 2 | λύ-σαι-τε | λύ-σαι-σθε | λυ-θεῖ-τε, λυ-θείη-τε |
| 3 | λύ-σεια-ν, λύ-σαιε-ν | λύ-σαι-ντο | λυ-θεῖε-ν, λυ-θείη-σαν |

| | ACTIVE. | MIDDLE. | |
|---|---|---|---|
| Perf. S. 1 | λε-λύ-κοι-μι | λε-λυ-μένος | εἴη-ν |
| 2 | λε-λύ-κοι-ς | " | εἴη-ς |
| 3 | λε-λύ-κοι | " | εἴη |
| D. 2 | λε-λύ-κοι-τον | λε-λυ-μένω | εἶ-τον, εἴη-τον |
| 3 | λε-λυ-κοί-την | " | εἶ-την, εἰή-την |
| P. 1 | λε-λύ-κοι-μεν | λε-λυ-μένοι | εἶ-μεν, εἴη-μεν |
| 2 | λε-λύ-κοι-τε | " | εἶ-τε, εἴη-τε |
| 3 | λε-λύ-κοιε-ν | " | εἶε-ν, εἴη-σαν |

**247.** The mode suffix of the optative has four forms, *-ι-*, *-ιη-*, *-ιε-*, *-ια-*. These are added to the tense-stem, *ι* forming a diphthong with the preceding vowel. Before this *ι* the variable vowel has the form *ο*, and in the perfect active *ο* is substituted for the *α* of the indicative tense suffix. The perfect middle has only compound forms, made up of the perfect middle participle and the present optative of *εἰμί*. H. 478, 479; G. 806.

*a.* The mode suffix is *-ι-* always in the middle, and usually in the active and passive; but in the third plural before the ending *-ν* it is always *-ιε-*. In the singular of *μι*-tenses (active, and aorist passive) *-ιη-* is always used; in the plural of these tenses, *-ι-* or *-ιη-* may be used, but the third plural forms in *-ιησαν* are late.

*b.* In the first aorist active the common forms of the second and third singular and the third plural are irregular. The tense suffix here has *ε* instead of *α*, and the mode suffix is *-ια-* in the second singular and third plural, *-ιε-* in the third singular.

*c.* The optative takes the secondary endings, but in the first singular active after the mode suffix *-ι-* the ending is *-μι* (after *-ιη-*, however, the ending is *-ν*).

*d.* For the accent of λῦοι, λῦσοι, λῦσαι, λελύκοι, see H. 102, *a* and *b*; G. 113. The accent of λυθεῖτον, λυθεῖμεν, λυθεῖτε, λυθεῖεν is in accordance with the rule that in optatives of the *μι*-inflection the accent cannot stand back of the mode suffix *-ι-*. H. 388.

The optative forms in *μι*-tenses, in the second aorist, and in contract presents, are shown in the following paradigms. In the tenses not here given these verbs are like the corresponding tenses of λῦω.

**248.** *Optative of ἵστημι (στα-, στη-).*

| | | | ACTIVE. | MIDDLE. |
|---|---|---|---|---|
| Pres. | S. | 1 | *ἱ-σταίη-ν* | *ἱ-σταί-μην* |
| | | 2 | *ἱ-σταίη-ς* | *ἱ-σταῖ-ο* |
| | | 3 | *ἱ-σταίη* | *ἱ-σταῖ-το* |
| | D. | 2 | *ἱ-σταῖ-τον* or *ἱ-σταίη-τον* | *ἱ-σταῖ-σθον* |
| | | 3 | *ἱ-σταί-την* *ἱ-σταιή-την* | *ἱ-σταί-σθην* |

| | Active. | | Middle. |
|---|---|---|---|
| P. 1 | ἱ-σταῖ-μεν | ἱ-σταίη-μεν | ἱ-σταί-μεθα |
| 2 | ἱ-σταῖ-τε | ἱ-σταίη-τε | ἱ-σταῖ-σθε |
| 3 | ἱ-σταῖε-ν | ἱ-σταίη-σαν | ἱ-σταῖ-ντο |
| Μι-Aor. S. 1 | σταίη-ν | | |
| 2 | σταίη-ς | | |
| 3 | σταίη | | |
| D. 2 | σταῖ-τον or | σταίη-τον | |
| 3 | σταί-την | σταιή-την | |
| P. 1 | σταῖ-μεν | σταίη-μεν | |
| 2 | σταῖ-τε | σταίη-τε | |
| 3 | σταῖε-ν | σταίη-σαν | |

*a.* In like manner the μι-aorist optative of βαίνω (βα-, βαν-) is βαίη-ν, βαίη-ς, etc.

**249.** *Optative of* γιγνώσκω (γνο-, γνω-).

| | Active. | |
|---|---|---|
| Μι-Aor. S. 1 | γνοίη-ν | |
| 2 | γνοίη-ς | |
| 3 | γνοίη | |
| D. 2 | γνοῖ-τον or | γνοίη-τον |
| 3 | γνοί-την | γνοιή-την |
| P. 1 | γνοῖ-μεν | γνοίη-μεν |
| 2 | γνοῖ-τε | γνοίη-τε |
| 3 | γνοῖε-ν | γνοίη-σαν |

**250.** *Optative of* στέλλω (στελ-, σταλ-).

| | ACTIVE. | MIDDLE. |
|---|---|---|
| 1st Aor. S. 1 | στειλ-αι-μι | στειλ-αί-μην |
| 2 | στείλ-ειας, στείλ-αι-ς | στείλ-αι-ο |
| 3 | στείλ-ειε, στείλ-αι | στείλ-αι-το |
| D. 2 | στείλ-αι-τον | στείλ-αι-σθον |
| 3 | στειλ-αί-την | στειλ-αί-σθην |
| P. 1 | στείλ-αι-μεν | στειλ-αί-μεθα |
| 2 | στείλ-αι-τε | στείλ-αι-σθε |
| 3 | στείλ-ειαν, στείλ-αιε-ν | στείλ-αι-ντο |

| | PASSIVE. | |
|---|---|---|
| 2d Aor. S. 1 | σταλ-είη-ν | |
| 2 | σταλ-είη-ς | |
| 3 | σταλ-είη | |
| D. 2 | σταλ-εῖ-τον | or σταλ-είη-τον |
| 3 | σταλ-εί-την | σταλ-ειή-την |
| P. 1 | σταλ-εῖ-μεν | σταλ-είη-μεν |
| 2 | σταλ-εῖ-τε | σταλ-είη-τε |
| 3 | σταλ-εῖε-ν | σταλ-είη-σαν |

**251.** *Optative of* λαμβάνω (λαβ-, ληβ-).

| | ACTIVE. | MIDDLE. |
|---|---|---|
| 2d Aor. S. 1 | λάβ-οι-μι | λαβ-οί-μην |
| 2 | λάβ-οι-ς | λάβ-οι-ο |
| 3 | λάβ-οι | λάβ-οι-το |
| D. 2 | λάβ-οι-τον | λάβ-οι-σθον |
| 3 | λαβ-οί-την | λαβ-οί-σθην |
| P. 1 | λάβ-οι-μεν | λαβ-οί-μεθα |
| 2 | λάβ-οι-τε | λάβ-οι-σθε |
| 3 | λάβ-οιε-ν | λάβ-οι-ντο |
| 2d Perf. S. 1 | εἰ-λήφ-οι-μι | |
| 2 | εἰ-λήφ-οι-ς | |
| 3 | εἰ-λήφ-οι | |
| D. 2 | εἰ-λήφ-οι-τον | |
| 3 | εἰ-ληφ-οί-την | |
| P. 1 | εἰ-λήφ-οι-μεν | |
| 2 | εἰ-λήφ-οι-τε | |
| 3 | εἰ-λήφ-οιε-ν | |

**252.** *Present Optative of* νῑκάω (νῑκα-).

| | ACTIVE. | | MIDDLE. |
|---|---|---|---|
| S. 1 | νῑκ(α-οί)ῴη-ν or | νῑκ(ά-οι)ῷ-μι | νῑκ(α-οί)ώ-μην |
| 2 | νῑκ(α-οί)ῴη-ς | νῑκ(ά-οι-ς)ῷ-ς | νῑκ(ά-οι)ῷ-ο |
| 3 | νῑκ(α-οί)ῴη | νῑκ(ά-οι)ῷ | νῑκ(ά-οι)ῷ-το |

| | Active. | Middle. |
|---|---|---|
| D. 2 | νῑκ(ά-οι)ῷ-τον | νῑκ(ά-οι)ῷ-σθον |
| 3 | νῑκ(α-οί)ῴ-την | νῑκ(α-οί)ῴ-σθην |
| P. 1 | νῑκ(ά-οι)ῷ-μεν | νῑκ(α-οί)ῴ-μεθα |
| 2 | νῑκ(ά-οι)ῷ-τε | νῑκ(ά-οι)ῷ-σθε |
| 3 | νῑκ(ά-οι)ῷε-ν | νῑκ(ά-οι)ῷ-ντο |

**253.** *Present Optative of* φιλέω (φιλε-).

| | Active. | Middle. |
|---|---|---|
| S. 1 | φιλ(ε-οί)οίη-ν or φιλ(έ-οι)οῖ-μι | φιλ(ε-οί)οί-μην |
| 2 | φιλ(ε-οί)οίη-ς or φιλ(έ-οι-ς)οῖ-ς | φιλ(έ-οι)οῖ-ο |
| 3 | φιλ(ε-οί)οίη or φιλ(έ-οι)οῖ | φιλ(έ-οι)οῖ-το |
| D. 2 | φιλ(έ-οι)οῖ-τον | φιλ(έ-οι)οῖ-σθον |
| 3 | φιλ(ε-οί)οί-την | φιλ(ε-οί)οί-σθην |
| P. 1 | φιλ(έ-οι)οῖ-μεν | φιλ(ε-οί)οί-μεθα |
| 2 | φιλ(έ-οι)οῖ-τε | φιλ(έ-οι)οῖ-σθε |
| 3 | φιλ(έ-οι)οῖε-ν | φιλ(έ-οι)οῖ-ντο |

**254.** *Present Optative of* δουλόω (δουλο-).

| | Active. | Middle. |
|---|---|---|
| S. 1 | δουλ(ο-οί)οίη-ν or δουλ(ό-οι)οῖ-μι | δουλ(ο-οί)οί-μην |
| 2 | δουλ(ο-οί)οίη-ς or δουλ(ό-οι-ς)οῖ-ς | δουλ(ό-οι)οῖ-ο |
| 3 | δουλ(ο-ό)οίη or δουλ(ό-οι)οῖ | δουλ(ό-οι)οῖ-το |
| D. 2 | δουλ(ό-οι)οῖ-τον | δουλ(ό-οι)οῖ-σθον |
| 3 | δουλ(ο-οί)οί-την | δουλ(ο-οί)οί-σθην |
| P. 1 | δουλ(ό-οι)οῖ-μεν | δουλ(ο-οί)οί-μεθα |
| 2 | δουλ(ό-οι)οῖ-τε | δουλ(ό-οι)οῖ-σθε |
| 3 | δουλ(ό-οι)οῖε-ν | δουλ(ό-οι)οῖ-ντο |

**255.** No further special vocabularies will be given; henceforth the learner should look for new words at the end of the book. Further, on each lesson the learner should make out for himself, from the general vocabulary, a list on the model of the special vocabularies hitherto given, though it is not necessary to put the words in alphabetical order. This list should contain all words, with their meanings, which the pupil was obliged to look up, and should be thoroughly committed to memory, so that the English can be given from the Greek or the Greek from the English, aloud. By following this plan on every lesson, it will be found that one's vocabulary is rapidly increasing, until a whole page will furnish a shorter list than a single section did at first. In learning such lists, one should always associate together words which are related in derivation or meaning.

## 256. *Anabasis*, I., 1, 5–7.

5. Ὅστις δ' ἀφῑκνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. 6. τὴν

**1. ὅστις**: learn H. 280 and *a*; G. 425–427. — **τῶν παρὰ βασιλέως**: lit. *of those from the king;* the motion expressed in **ἀφῑκνεῖτο** leads the Greek to use with **παρά** the case which will continue to suggest the same motion *from* the king; English idiom would lead us to expect **τῶν παρὰ βασιλεῖ**, and we should translate *of those at court.* **βασιλεύς**, when used of the king of Persia, regularly omits the article, being thought of almost as a proper name.

**2. διατιθείς**: for **δια-τι-θε-ντ-ς**, pres. act. pple. nom. sing. masc. of **δια-τίθημι** *dispose* (Lat. *dispono*), *bring into a certain disposition.* — **ἀπεπέμπετο**: indir. mid., *sent from himself, let go.* Note that the rel. clause precedes the antec. **πάντας**, as is more often the case in both Greek and Latin; also that **διατιθεὶς** is more prominent than **ἀπεπέμπετο**. We should say rather, *brought them all into such a disposition before dismissing them.* It was part of his plan to win over to his cause as many nobles and courtiers as he could. The imperf. here, as in **ἀφῑκνεῖτο**, denotes *repetition* of the act.

**3. αὐτῷ**: dat. with **φίλους**. H. 765; G. 1174. — **εἶναι**: **ὥστε** denoting result takes the indic. or the inf. H. 927; G. 1449, 1450.

**3 f. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων**: since **δέ** is the conj., **καί** must here be an adv. **παρ' ἑαυτῷ**, lit. *beside him*, that is, *at his court.* **δέ** is farther than usual from the beginning of the clause. The gen. is governed by **ἐπεμελεῖτο**. H. 742; G. 1102.

**4 f. ὡς . . . εἴησαν, . . . ἔχοιεν**: for the opt. see H. 881; G. 1362, 1365. Xenophon is fond of **ὡς** to introduce purpose clauses; other Attic prose writers employ **ὡς** very rarely in this way. See vocab. under **ὡς**. — **εὐνοϊκῶς ἔχοιεν**: equivalent to **εὐνοϊκοὶ εἴησαν**. **ἔχω** with an adv. frequently has the force of **εἰμί** with an adj. See vocab. under **ἔχω**.

δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέᾶ. ὧδε οὖν ἐποιεῖτο τὴν συλλογήν. ὁπόσᾶς εἶχε φυλακὰς ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ἑκάστοις λαμβάνειν ἄνδρας Πελοποννησίους

**6 f. ὡς . . . ἐπικρυπτόμενος**: lit. *concealing himself as he most could*; that is, *as secretly as he could*. Cf. **188**, I., 11. From such phrases as *ὡς μάλιστα ἐδύνατο* arises, by omission of the form of *δύναμαι*, the practice of using *ὡς* and *ὅτι* with the sup. to denote the highest possible degree of a quality. So *ὅτι ἀπαρασκευότατον* (7) *as unprepared as possible*, *ὅτι πλείστους καὶ βελτίστους* (11) *as many and brave as possible*.

**7. ὅπως**: here used like *ὡς*, as often in Xenophon, to introduce a purpose clause. The common prose word for this is *ἵνα*. — **λάβοι**: cf. *εἵησαν*, *ἔχοιεν* (5) and note.

**8. ὧδε**: *thus*, referring to what follows; adv. of manner from *ὅδε this*, as *οὗτως* is the adv. of manner from *οὗτος this, that*. Learn H. 271, 272 and *c*; G. 409. *ὅδε* = Lat. *hic*, *οὗτος* = Lat. *is*, *ἐκεῖνος* = Lat. *ille*. — **ἐποιεῖτο**: indir. mid. — **ὁπόσᾶς**: indef. rel. pron. corresponding to *ὅσοι* (see **225**, 8); H. 282; G. 429; in the table the set *πόσος*, *ποσός*, *τοσόσδε*, *τοσοῦτος*, *ὅσος*, *ὁπόσος*. It is easier to remember these common words if one groups them together, noting carefully their likeness and unlikeness in form and meaning. In this sentence observe that again the rel. clause precedes the antec. Lit. *how many garrisons he had in the cities, he ordered the commandants each to take*, etc. We should reverse the order of the clauses, and say, *he ordered the commandants of all the garrisons, which he had*, etc.

**10. ἄνδρας**: from *ἀνήρ*. Learn the declension of *πατήρ*, *μήτηρ*, *θυγάτηρ*, *ἀνήρ*. H. 188, 189; G. 274, 1; 278. At the close of the Peloponnesian war, 404 B.C., large bodies of men, especially Peloponnesians, who had spent many years in a soldier's life, were thrown out of the employment to which they were most accustomed. They were ready, therefore, to hire themselves out to any one who would pay them and give them

ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναι, τότε δ' ἀφειστήκεσαν πρὸς Κῦρον πᾶσαι

those opportunities for plunder which accompanied war. Thus it was easy for Cyrus and his lieutenants to get together large mercenary forces of Greeks, whom he knew to be far better soldiers than the Persians, not only in equipment and tactics, but above all in courage, intelligence, and fidelity.

**11.** **πλείστους**: sup. of πολύς; H. 254, 5; G. 361, 8. — **ὡς**: has here, with *ἐπιβουλεύοντος*, a force to which there is no analogy in English. It indicates that the statement in *ἐπιβουλεύοντος* **Τισσαφέρνους** is given, not as the writer's, but as made by some one else; who that is we are to infer from the context; in this case Cyrus. *ὡς* with the pple. very often has this effect, marking the pple. as in a sort of indir. discourse. Render, *asserting that Tissaphernes*, etc. The gen. abs. here denotes cause.

**12.** **καὶ γάρ**: a frequent combination, like Lat. *etenim*. Originally the expression involved an ellipsis, as, *and (he could reasonably give this excuse) for;* but the omitted clause was not usually thought of distinctly, and it would be clumsy to supply it in Eng. It is generally best, therefore, to leave that and the *καί* to be understood, translating only the *γάρ*. — **ἦσαν**: the effect of the position may be given by translating: *belonged in fact to Tissaphernes originally.*

**13.** **Τισσαφέρνους**: pred. gen. denoting possession. — **τὸ ἀρχαῖον**: neut. adj. used adverbially (H. 719 and *b*; G. 1060), about equiv. to *ἐξ ἀρχῆς* (**188**, I., 2). — **ἐκ βασιλέως**: lit. *from the king*, instead of the more usual *ὑπὸ βασιλέως*.

**14.** **δεδομέναι**: from *δίδωμι*. Even without knowing the full conjugation, the formation of this word is clear when it is seen that *δο-* is the theme; cf. *λε-λυ-μέναι*. The passage shows that these Greek cities along the coast were not included in Cyrus's satrapy, but remained subject to Tissaphernes. They knew they would be better treated by Cyrus, and it was for his interest to have control of the seacoast. Perhaps he had stirred them up to revolt.

πλὴν Μιλήτου· 7. ἐν Μιλήτου δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν ἀπέκτεινε τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα.

**16. τὰ αὐτὰ ταῦτα**: obj. of the following pple.; pl. because the Greek conceived of the revolt as made up of many separate acts. We conceive of it rather as a whole, and should use the sing. — **βουλευομένους**: supplementary pple. agreeing with the understood obj. of **προαισθόμενος**. H. 980, 982; G. 1578, 1582. — **ἀποστῆναι**: in apposition with **τὰ αὐτά**.

**17. τοὺς μέν, τοὺς δέ**: cf. 174, I., 12, and see H. 654; G. 981.

**18. ὑπολαβών**: *taking under his protection.* — **τοὺς φεύγοντας**: in most Greek cities revolutions occurred often, and were generally followed by the banishment of leading members of the defeated party. Hence exiles, endeavoring to get back home by one means or another, were familiar figures in Greek life everywhere, and there were several common expressions to denote men in that situation. The pple. **φεύγων**, used as a noun, was one such term.

**20. κατάγειν**: the verb regularly used of one who *restored* such exiles to their homes, as **κατέρχομαι** was regularly used of the exiles themselves who *returned*; **κατά** in both verbs has come to mean practically *to their homes*. — **ἐκπεπτωκότας**: the syllables **-κότας** mark the word as a perf. act. pple. in the acc. pl. mas. It is from **ἐκπίπτω**, used virtually as the pass. of **ἐκβάλλω**, and is another common term for exiles.

**21. πρόφασις**: without the article, therefore **αὕτη** does not agree with it *directly* (see H. 673; G. 974), hence **πρόφασις** is a *predicate* noun. H. 669; G. 956. **αὕτη** is attracted to the gender of the predicate noun. H. 632, *a*. Translate freely, *in this, again, he had*, etc. — **τοῦ**: shows that the clause **ἀθροίζειν στράτευμα** is a noun in the gen. depending on **πρόφασις**; we should say, *pretext for gathering an army.*

## The Imperative Mode.

**257.** The imperative represents the action as *commanded*: λέγε *speak*. There is an imperative in every present and aorist system, and in the perfect when that denotes a continued state. The perfect middle so often has this force that it regularly makes an imperative; the perfect active has one in comparatively few verbs.

*a.* The distinction in meaning between the present and aorist imperative is the same as in the subjunctive and optative (see **227**, **245**). By its nature, a command in any tense necessarily refers to future time.

**258.** *Imperative of* λύω (λῡ-, λυ-).

| | | Active. | Middle. | Passive. |
|---|---|---|---|---|
| Pres. | S. 2 | λῦ-ε | λύ-ου | |
| | 3 | λῡ-έ-τω | λῡ-έ-σθω | |
| | D. 2 | λύ-ε-τον | λύ-ε-σθον | |
| | 3 | λῡ-έ-των | λῡ-έ-σθων | |
| | P. 2 | λύ-ε-τε | λύ-ε-σθε | |
| | 3 | λῡ-ό-ντων or λῡ-έ-τωσαν | λῡ-έ-σθων or λῡ-έ-σθωσαν | |
| 1 Aor. | S. 2 | λῦ-σον | λῦ-σαι | λύ-θη-τι |
| | 3 | λῡ-σά-τω | λῡ-σά-σθω | λυ-θή-τω |

| | | Active. | Middle. | Passive. |
|---|---|---|---|---|
| 1 Aor. | D. 2 | λῦ-σα-τον | λῦ-σα-σθον | λύ-θη-τον |
| | 3 | λῡ-σά-των | λῡ-σά-σθων | λυ-θή-των |
| | P. 2 | λῦ-σα-τε | λῦ-σα-σθε | λύ-θη-τε |
| | 3 | λῡ-σά-ντων or λῡ-σά-τωσαν | λῡ-σά-σθων or λῡ-σά-σθωσαν | λυ-θέ-ντων or λυ-θή-τωσαν |
| Perf. | S. 2 | | λέ-λυ-σο | |
| | 3 | | λε-λύ-σθω | |
| | D. 2 | | λέ-λυ-σθον | |
| | 3 | | λε-λύ-σθων | |
| | P. 2 | | λέ-λυ-σθε | |
| | 3 | | λε-λύ-σθων or λε-λύ-σθωσαν | |

**259.** *Imperative of* ἵστημι (στα-, στη-).

| | | Active. | Middle. | Passive. |
|---|---|---|---|---|
| Pres. | S. 2 | ἵ-στη | ἵ-στα-σο | |
| | 3 | ἱ-στά-τω | ἱ-στά-σθω | |
| | D. 2 | ἵ-στα-τον | ἵ-στα-σθον | |
| | 3 | ἱ-στά-των | ἱ-στά-σθων | |
| | P. 2 | ἵ-στα-τε | ἵ-στα-σθε | |
| | 3 | ἱ-στά-ντων or ἱ-στά-τωσαν | ἱ-στά-σθων or ἱ-στά-σθωσαν | |

| | Active. | Middle. | Passive. |
|---|---|---|---|
| 1st Aor. S. 2 | στῆ-σον | στῆ-σαι | στά-θη-τι |
| 3 | στη-σά-τω | στη-σά-σθω | στα-θή-τω |
| | etc., as in λύω. | etc. | etc. |
| Μι-Aor. S. 2 | στῆ-θι | | |
| 3 | στή-τω | | |
| D. 2 | στῆ-τον | | |
| 3 | στή-των | | |
| P. 2 | στῆ-τε | | |
| 3 | στά-ντων or στή-τωσαν | | |
| Μι-Perf. S. 2 | ἕ-στα-θι | | |
| 3 | ἑ-στά-τω | | |
| D. 2 | ἕ-στα-τον | | |
| 3 | ἑ-στά-των | | |
| P. 2 | ἕ-στα-τε | | |
| 3 | ἑ-στά-ντων or ἑ-στά-τωσαν | | |

**260.** The formation of the imperative is best seen in the μι-tenses. The imperative has no mode suffix, but takes personal endings which are in part different from those of the other finite modes; these distinguish the forms clearly enough.

*a.* The imperative endings are:

| | *Active.* | *Middle.* |
|---|---|---|
| S. 2 | *-θι* | *-σο* |
| 3 | *-τω* | *-σθω* |
| D. 2 | *-τον* | *-σθον* |
| 3 | *-των* | *-σθων* |
| P. 2 | *-τε* | *-σθε* |
| 3 | *-ντων* (*-τωσαν*) | *-σθων* (*-σθωσαν*) |

The endings *-τωσαν* and *-σθωσαν* are not found in Attic until a late period.

*b.* The endings are added to the tense stem as it appears in the indicative (of course without augment). Variable-vowel stems have *-ο-* before *-ντων*, elsewhere *-ε-*.

*c.* After the variable vowel, *-θι* is dropped; *-σο* loses *σ* between vowels, and *ε-ο* contract to *-ου*. In *μι*-presents *-θι* is omitted and the stem vowel lengthened. In the first aorist passive *-θι* become *-τι* after *-θη-*, to prevent two successive syllables from beginning with an aspirate.

*d.* In *μι*-aorists, active voice, and in the aorist passive (which has active endings), the stem vowel is long before one consonant, short before two. Cf. **170**, *d.*

*e.* The first aorist second singular active and middle are irregular, and the explanation unknown.

*f.* Instead of the first perfect of *ἵστημι* is found

a *second perfect of the μι-form*, or μι-perfect, without tense suffix. It consists of the reduplicated theme, in the short form, with the ending unchanged. It means *be standing*, etc.

Other common forms of the imperative are shown in the following paradigms.

**261.** Μι-*Aorist Imperative of* γιγνώσκω (γνο-, γνω-).

| | |
|---|---|
| S. 2 | γνῶ-θι |
| 3 | γνώ-τω |
| D. 2 | γνῶ-τον |
| 3 | γνώ-των |
| P. 2 | γνῶ-τε |
| 3 | γνό-ντων or γνώ-τωσαν |

**262.** *Aorist Imperative of* στέλλω (στελ-, σταλ-).

| | Active. | Middle. | Passive. |
|---|---|---|---|
| S. 2 | στεῖλ-ον | στεῖλ-αι | στάλ-η-θι |
| 3 | στειλ-ά-τω | στειλ-ά-σθω | σταλ-ή-τω |
| D. 2 | στείλ-α-τον | στείλ-α-σθον | στάλ-η-τον |
| 3 | στειλ-ά-των | στειλ-ά-σθων | σταλ-ή-των |
| P. 2 | στείλ-α-τε | στείλ-α-σθε | στάλ-η-τε |
| 3 | στειλ-ά-ντων or στειλ-ά-τωσαν | στειλ-ά-σθων or στειλ-ά-σθωσαν | σταλ-έ-ντων or σταλ-ή-τωσαν |

**263.** *Second Aorist Imperative of* λαμβάνω (λαβ-, ληβ-).

| | ACTIVE. | MIDDLE. |
|---|---|---|
| S. 2 | λαβ-έ | λαβ-οῦ |
| 3 | λαβ-έ-τω | λαβ-έ-σθω |
| D. 2 | λάβ-ε-τον | λάβ-ε-σθον |
| 3 | λαβ-έ-των | λαβ-έ-σθων |
| P. 2 | λάβ-ε-τε | λάβ-ε-σθε |
| 3 | λαβ-ό-ντων or λαβ-έ-τωσαν | λαβ-έ-σθων or λαβ-έ-σθωσαν |

*a.* The second aorist imperative second singular accents the end of the stem (1) regularly in the *middle:* λαβοῦ (for λαβ-έ-σο); (2) in five *active* forms, of which ἐλθ-έ and λαβ-έ are two. (The others belong to verbs that have not yet occurred in this book.)

**264.** *Present Imperative of* νῑκάω (νῑκα-).

| | ACTIVE. | MIDDLE. |
|---|---|---|
| S. 2 | νῑκ(α-ε)ᾶ | νῑκ(ά-ου)ῶ |
| 3 | νῑκ(α-έ)ά-τω | νῑκ(α-έ)ά-σθω |
| D. 2 | νῑκ(ά-ε)ᾶ-τον | νῑκ(ά-ε)ᾶ-σθον |
| 3 | νῑκ(α-έ)ά-των | νῑκ(α-έ)ά-σθων |

| | Active. | Middle. |
|---|---|---|
| P. 2 | νῑκ(ά-ε)ᾶ-τε | νῑκ(ά-ε)ᾶ-σθε |
| 3 | νῑκ(α-ό)ώ-ντων or νῑκ(α-έ)ά-τωσαν | νῑκ(α-έ)ά-σθων or νῑκ(α-έ)ά-σθωσαν |

**265.** *Present Imperative of* φιλέω (φιλε-).

| | Active. | Middle. |
|---|---|---|
| S. 2 | φίλ(ε-ε)ει | φιλ(έ-ου)οῦ |
| 3 | φιλ(ε-έ)εί-τω | φιλ(ε-έ)εί-σθω |
| D. 2 | φιλ(έ-ε)εῖ-τον | φιλ(έ-ε)εῖ-σθον |
| 3 | φιλ(ε-έ)εί-των | φιλ(ε-έ)εί-σθων |
| P. 2 | φιλ(έ-ε)εῖ-τε | φιλ(έ-ε)εῖ-σθε |
| 3 | φιλ(ε-ό)ού-ντων or φιλ(ε-έ)εί-τωσαν | φιλ(ε-έ)εί-σθων or φιλ(ε-έ)εί-σθωσαν |

**266.** *Present Imperative of* δουλόω (δουλο-).

| | Active. | Middle. |
|---|---|---|
| S. 2 | δούλ(ο-ε)ου | δουλ(ό-ου)οῦ |
| 3 | δουλ(ο-έ)ού-τω | δουλ(ο-έ)ού-σθω |
| D. 2 | δουλ(ό-ε)οῦ-τον | δουλ(ό-ε)οῦ-σθον |
| 3 | δουλ(ο-έ)ού-των | δουλ(ο-έ)ού-σθων |
| P. 2 | δουλ(ό-ε)οῦ-τε | δουλ(ό-ε)οῦ-σθε |
| 3 | δουλ(ο-ό)ού-ντων or δουλ(ο-έ)ού-τωσαν | δουλ(ο-έ)ού-σθων or δουλ(ο-έ)ού-σθωσαν |

**267.** *Perfect Middle Imperative of Consonant Themes.*

| | στέλλω (στελ-, σταλ-). | πείθω (πιθ-, πειθ-). |
|---|---|---|
| S. 2 | ἔ-σταλ-σο | πέ-πει-σο |
| 3 | ἐ-στάλ-θω | πε-πείσ-θω |
| D. 2 | ἔ-σταλ-θον | πέ-πεισ-θον |
| 3 | ἐ-στάλ-θων | πε-πείσ-θων |
| P. 2 | ἔ-σταλ-θε | πέ-πεισ-θε |
| 3 | ἐ-στάλ-θων or ἐ-στάλ-θωσαν | πε-πείσ-θων or πε-πείσ-θωσαν |

| | λαμβάνω (λαβ-, ληβ-). | δείκνῡμι (δεικ-). |
|---|---|---|
| S. 2 | εἴ-ληψο | δέ-δειξο |
| 3 | εἰ-λήφ-θω | δε-δείχ-θω |
| D. 2 | εἴ-ληφ-θον | δέ-δειχ-θον |
| 3 | εἰ-λήφ-θων | δε-δείχ-θων |
| P. 2 | εἴ-ληφ-θε | δέ-δειχ-θε |
| 3 | εἰ-λήφ-θων or εἰ-λήφ-θωσαν | δε-δείχ-θων or δε-δείχ-θωσαν |

*a.* The euphonic changes in the imperative are the same as those in the indicative; see **215**, **217**, **220**, **196**, *b*, (1).

**268.** The entire conjugation of the regular verb has now been given, except the future perfect (which does not occur often and is very simple), the verbals, and some less com-

mon forms of ἵστημι. The learner should now accustom himself to grouping the forms of each verb in complete synopses, similar to those already given in this book, but with the subjunctive, optative, and imperative added. Let λύω be taken as the first model, H. 313; G. 474. For the future perfect middle, see H. 318 (p. 89), 466 and *a*; G. 474 (p. 97 at the bottom) and 703. For the verbals, see H. 475; G. 776. (The future perfect and the verbals need not be insisted upon until they are met in reading.) Next the synopsis of ἵστημι should be taken in hand, omitting for the present the second perfect forms, except in the imperative, H. 351; G. 509. For the peculiar future perfect active in this verb, see H. 467; G. 705. Note that the tense called in this book *μι-aorist* is called in the Grammars *second aorist of the μι-form.* This longer designation amounts to the same thing; but it seems unnecessary to add the word *second*, and the shorter term, while equally descriptive and more convenient, avoids confusion with the totally different second aorists like ἔλαβον. (If Goodwin's Grammar is used, it will be necessary for the teacher to assist in making out the synopsis of ἵστημι.) Next may be taken δείκνῡμι, H. 352; present system, H. 332. (If Goodwin's Grammar is used, it will again be necessary for the teacher to assist in making out the synopsis.) To these may be added νῑκάω on the model of τῑμάω, H. 337; φιλέω and ποιέω, H. 339; δουλόω and δηλόω, H. 341; στέλλω, H. 342; πείθω, H. 347. (These synopses are not given in G., but can easily be made out for the class by the teacher.) Next λαμβάνω and other common verbs should be written out in the same way; *for it is of great importance that each verb should be clearly understood, in its formation, as a whole.* It is worth while to spend enough time in review at this point to accomplish that end, the details of the review naturally varying according to the circumstances of the class.

Also in reading the remaining sections of the Anabasis in this book, care should be taken not to read too fast, due regard being paid to the number of new words occurring and the amount of grammatical work involved. For a considerable time to come, alongside of the task of learning new words, it is important that the pupil should gradually be *systematizing* his knowledge of grammar, grouping together, whenever possible, what were first learned as isolated facts; only thus can grammatical facts and principles be held in such form as to be of practical use. Hints to this end will be given in the notes; but a large amount of reading must be done before the end can be fully reached. Set reviews of the declensions and conjugations in the Grammar used by the class will of course be necessary; but the exact time and amount of this review will vary with different classes, and are best left to the judgment of the teacher.

**269.** Translate into Greek.

Arrest the man and put him to death, for he has plotted against the king. — Let us go away and consider how we may never again be thus disgraced. — Let us give our attention to the soldiers, that they may be both capable of making

**1. Arrest ... put to death**: use the aor. impv. The rule for exceptional accent of λαβέ does not apply to compounds; the accent in both impvs. of this sentence is recessive.

**2. Let us go away**, etc.: hortative subjv.

**3. never**: since the negation is here willed, μήποτε must be used instead of οὔποτε. H. 1018, 1021; G. 1610.

**4. Let us give our attention to**: express by one word, which governs the gen.

**5. that they may be**, etc.: since this purpose clause does not depend upon a past tense, the mode to be used is the subjv., H. 881; G. 1365.

war and friendly to the city. — May he never again be in danger. — He would never again be in danger. — We had many garrisons in the cities, but all revolted to the enemy. — They are planning how they can revolt to the enemy. — When Cyrus was arrested, and was about to die, his mother begged him off. — Let them collect the Greek force as secretly as they can, that we may catch the king as unprepared as possible.

**6 f. May he . . . be**: a wish, therefore in the opt. H. 870; G. 1507. A wish is always an expression of will; hence the neg. in a wish must be *μή*. H. 1020; G. 1610, end.

**7. He would never**, etc.: use the potential opt., with the particle *ἄν*. This word *ἄν* cannot be separately translated into Eng.; it is always postpositive, and is inclined to stand after some rather prominent word; a favorite position is after a negative. **Never** is in this sentence expressed by *οὔποτε*.

**8 f. We had . . . but all revolted**: the Greek would mark the contrast by *μέν . . . δέ*.

**10. how they can**: use the fut.

**12. Let them collect**: use the impv., with the idiom seen in **256**, 6 f.; the pple. here must be plural.

**13 f. that we may catch**: present purpose; therefore the subjv.

## 270. *Anabasis*, I., 1, 8–11.

8. Πρὸς δὲ *βασιλέᾱ πέμπων ἠξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι οἱ ταύτᾱς τὰς πόλεις μᾶλλον ἢ* Τισ-

**1. ἠξίου**: from the meaning *deem worthy* or *fitting* is developed the meaning *ask as proper* or *fair*, as here. In this use *ἀξιόω* differs little from *αἰτέω*, but these two must be carefully distinguished from *ἐρωτάω*. — **ὢν**: which use of the pple.?

**2. δοθῆναι**: without knowing the full inflection of *δίδωμι* one

*σαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων. καὶ γὰρ ὁ*

can easily distinguish the three elements of *δο-θῆ-ναι*, and see that it is an aor. pass. inf. The clause *δοθῆναι . . . πόλεις* is the obj. of *ἠξίου*. — **οἱ**: learn the declension in H. 261, third col.; G. 389, third col. The forms *οὗ, οἷ, ἕ, σφίσι* are enclitic, but *οἱ* is here accented because emphasized by the contrast with *Τισσαφέρνην*. In Attic prose this pron. is always *reflexive*. H. 685; G. 987. *ἑαυτῷ* might have been used instead. — **ταύτῃς**: note the position. H. 673; G. 974.

**3. ἄρχειν αὐτῶν**: the pres. tense denotes continuance: *should continue to rule them*. The passage shows that these cities were still nominally a part of Tissaphernes' province. We receive a vivid impression of the looseness of the king's authority, when two governors and their subjects could carry on such a war without interference from the king, while each was appealing to him for support.

**3 f. συνέπραττεν αὐτῷ ταῦτα**: lit. *was doing these things with him*; that is, *was acting with him in this*. For *αὐτῷ*, see H. 775; G. 1179.

**4. πρὸς ἑαυτόν**: has the same force with *ἐπιβουλήν* which the simple dat. has with *ἐπιβουλεύω*.

**5 f. Τισσαφέρνει πολεμοῦντα**: phrase contrasted with *τὴν πρὸς ἑαυτὸν ἐπιβουλήν*, this contrast being marked by *μέν* and *δέ*. To give due prominence in English to these phrases, we should put them at the end of their respective members, translating in the order: *βασιλεὺς οὐκ ἠσθάνετο τὴν . . . ἐπιβουλήν* and *αὐτὸν δαπανᾶν ἀμφὶ τὰ στρατεύματα πολεμοῦντα Τισσ.* This natural Eng. order would be bad Greek order, because it would suggest a false emphasis; it is given only to make clear the difference. — **ἐνόμιζε**: this verb takes a dependent inf. with subj. acc. The synopsis of the entire verb is like that of *κομίζω*, H. 348.

**7. οὐδέν**: learn the declension of *εἷς* and *οὐδείς* and *μηδείς*, H. 290 and *a*; G. 375, 378. While *εἷς* has the circumflex,

Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνους ἐτύγχανεν ἔχων. 9. ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ τῇ κατ' ἀντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενό-

οὐδείς and μηδείς have the acute; otherwise the compounds are accented like forms of εἷς. οὐδέν is in the adverbial acc. denoting *degree*, with ἥχθετο. H. 719 and *b*; G. 1060. — **αὐτῶν πολεμούντων**: *at their being at war*; gen. abs. denoting cause. H. 970, 971 and *a*; G. 1568; 1563, 2. — **καὶ γάρ**: the ellipsis here might be thus supplied: *and* (*there was another reason*) *for*, etc. But the effect is best reproduced in Eng. by saying, *besides, Cyrus kept sending*, etc. This leaves the causal relation to be understood.

**8. γιγνομένους**: *accruing, coming due.* — **βασιλεῖ**: with πέμπω the person is often expressed by the simple indir. obj., although Lat. *mitto* requires the acc. with a prep.

**9. ὧν**: attracted from the acc., as obj. of ἔχων, to the case of its antec. close beside it. Such attraction occurs frequently. H. 993, 994; G. 1019, 1031. — **Τισσαφέρνους**: possessive gen. with ὧν. — **ἐτύγχανεν ἔχων**: cf. παρὼν ἐτύγχανε, 225, 5 and note. εἶχε would here express all that is intended. τυγχάνω with pple. is sometimes a mere circumlocution for a form of the verb to which the pple. belongs.

**10. αὐτῷ**: dat. of advantage. H. 762, 766, 767; G. 1157, 1165.

**11. κατ' ἀντιπέρας**: a phrase with the force of a single prep., like our equivalent *over against*. — **τόνδε τὸν τρόπον**: for position of τόνδε, cf. ταύτᾳ, 2 and note. For syntax of τρόπον, see H. 719 and *a*; G. 1060.

**12. φυγάς**: in Anab. II., 6 Xenophon describes the character of Klearchos and tells why he was exiled. In 408 B.C., when commanding for the Spartans in Byzantium (now Constantinople), he treated the people with such harshness that they surrendered the town to the Athenians to get rid of him. After the close of the Peloponnesian war the Spartan authorities sent him to Thrace to protect the Greek colonists there from the native tribes,

μενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μῦρίους δᾱρεικούς. ὁ δὲ λαβὼν τὸ χρῡσίον στρά-
15 τευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερρονήσου ὁρμώμενος τοῖς Θρᾳξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις
20 ἐκοῦσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν

but recalled him before he had left Greece. He refused to obey, and for this disobedience was banished. Yet he was an able soldier, and soon became the virtual leader of the Greeks in the expedition with Cyrus.

**13.** **ἠγάσθη**: inceptive aor. H. 841; G. 1260.

**14.** **μῦρίους δᾱρεικούς**: about $54000, but worth several times as much as that sum now in purchasing power. Such a present was not given out of mere personal affection. Doubtless Cyrus came to some understanding with him even thus early, to the effect that Klearchos was to get together an army and hold it in readiness for service with Cyrus later. — **ὁ δέ**: cf. **ὁ δέ 242**, 3 and note.

**15.** **ἀπὸ . . . χρημάτων**: lit. *from this money*, where our idiom leads us to expect a dat. of means, which also would be correct here.

**16.** **ἐπολέμει**: notice the change of tense: *was now carrying on war*. — **Θρᾳξί**: dat. of association. H. 772; G. 1175. We also say *fight with*, as well as *fight against*.

**17.** **ὠφέλει**: notice the accent.

**18.** **καί**: with **χρήματα** has almost the effect of **ἄλλα χρήματα**. — **συνεβάλλοντο**: subjective mid. H. 814; G. 1244. — **αὐτῷ**: dat. of advantage.

**18 f.** **εἰς τὴν τροφήν**: expresses purpose, like Lat. *ad* or *in* with the acc.

**20.** **ἑκοῦσαι**: pred. adj. in agreement with the subj., to be rendered by an adv. H. 619; G. 926. For position, cf. **τριᾱκοσίους 225**, 10 and note. — **τρεφόμενον**: supplementary pple. agreeing with the subj. of **ἐλάνθανε**. Cf. **ἐτύγχανεν ἔχων 9** and note. From our point of view the pple. here seems to contain the main thought, and

*αὐτῷ τὸ στράτευμα.* 10. *Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν* 25

we should translate, *was being secretly supported.*

**21. τὸ στράτευμα**: might have been omitted, since *τοῦτο* plainly refers back to *ἄλλο στράτευμα* 10; inserted, in the least prominent place in the sentence, merely to cut off all chance of misunderstanding.

**23. οἴκοι**: has the force of an adj. In the same way we say, *his opponents at home.*

**24. εἰς**: with a number often means *about.* Yet it is more likely that one would ask for pay for troops than that one would ask for so large a body of troops themselves. It is not probable that Cyrus could or would lend so large a force, but he could easily give a large sum of money with which to raise the force; and that would aid Cyrus later still more. Therefore it is better to take *εἰς* as in *εἰς τὴν τροφήν* 18. The translation then is, *pay for 2000 mercenaries and for three months.* — **ξένους**: the term *μισθωτοί* (*hirelings*, fr. *μισθός*) was so blunt a recognition of the tie between mercenary troops and their employer that it was not a pleasant word to use to such soldiers; people have always recognized a difference between one who fights from love of country and one who fights for pay. Therefore such troops were more often euphemistically called *ξένοι*, *men bound by a tie of hospitality* to him who supported them. — **τριῶν**: declined H. 290; G. 375.

**25. ὡς οὕτω περιγενόμενος ἄν**: more concise expression for *λέγων ὅτι οὕτω περιγένοιτο ἄν.* For the force of *ὡς*, cf. *ὡς ἐπιβουλεύοντος* **256**, 11 and note. Here it is Aristippos whose statement is thus indirectly quoted. The *ι* of *περί* does not suffer elision; hence in the impf. ind., *περιεγιγνόμην.* Note also that *περι-* here has the force of *beyond*, as in the phrase *περὶ παντὸς ἐποιεῖτο* **188**, I., 7. *ἄν* is used with an inf. or pple. when a finite verb in its place would take *ἄν.* Here *περιγενόμενος ἄν* stands for a potential opt. H. 861, 872; G. 1308, 1327.

ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἓξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύσηται. οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

11. Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαί-

**26.** **ἀντιστασιωτῶν**: H. 749; G. 1120.

**26 f.** **εἰς τετρακισχιλίους καὶ ἓξ μηνῶν**: cf. the phrase in 24 f., and note.

**27.** **δεῖται**: for the contraction of this verb, see H. 411; G. 495. — **αὐτοῦ**: gen. of source. H. 750, 743, *a*; G. 1130.

**28.** **μή**: used instead of *οὐ* because *μὴ καταλῦσαι* is something *willed* by Cyrus. — **πρόσθεν**: anticipates *πρίν*, and need not be translated separately. — **καταλῦσαι πρός**: *come to terms with*. See vocab. under *καταλύω*.

**29.** **πρὶν ἄν . . . συμβουλεύσηται**: H. 921, 924; G. 1465, 1469. Cf. the use of Lat. *donec*, etc.

**30.** **ἐν Θετταλίᾳ**: standing just after the article, is an attributive modifier of *στράτευμα*. Probably it is mainly for variety that the order of this sentence is different from that in 20 f.

**31.** **ἐκέλευσε**: in the perf. mid. and aor. pass. this verb, with some others, adds *σ* to the theme; the inflection of these systems is thus like the same systems of *πείθω* (**214**, *e* and *f*). H. 461, 469; G. 640. So *γιγνώσκω* has *ἔγνωσμαι*, *ἐγνώσθην*, and *ἀκούω* has *ἠκούσθην*.

**32 f.** **ὡς . . . βουλόμενος**: cf. *ὡς περιγενόμενος* 25 and note. — **εἰς Πισίδας**: we cannot say *into the Pisidians*, but must say either *against* or *into the country of*. The Pisidians were an unsubdued tribe in the mountains, 150 to 200 miles southeast of Sardis, Cyrus's capital.

**33 f.** **πράγματα παρεχόντων**: translate the gen. abs. by a clause: *were making trouble*. *πρᾶγμα* has as wide a range of

*νετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τοῖς Μιλησίων. καὶ ἐποίουν οὕτως οὗτοι.* 35

meaning as Lat. *res*. Notice the three instances of *ὡς* with the pple. in this section.

**37. ὡς πολεμήσων**: *giving them to understand that he was going to make war on.*

**271.** Complete the list of common pronouns by learning:

*a*. The personal pronouns *ἐγώ* and *σύ*, H. 261, 262, 263; G. 389, 390, 141, 1.

*b*. The reflexive pronouns, H. 266 and *a*; G. 401.

*c*. The reciprocal pronoun, H. 268; G. 404.

*d*. The possessive pronouns, H. 269 and *a*; G. 406.

**272.** Translate into Greek.

From the means that we have we will willingly contribute largely to the support of Cyrus's army, for we admire him. When we chanced to be ex-

**1. means**: *χρήματα*. — **which**: let the rel. here be attracted to the case of the antec.; cf. *τῶν πόλεων ὧν* **270**, 9. — **willingly**: make a pred. adj.: cf. *ἑκοῦσαι* **270**, 20.

**2. largely**: lit. *many*, agreeing with *χρήματα* understood.

**3. When**, etc.: a Greek would express by *γάρ* the fact that this sentence gives the reason for the preceding statement.

iles he took us under his protection and restored us to our homes. Now therefore when Tissaphernes is falsely accusing him and when his enemies are making trouble for his province, we will endeavor to coöperate with Cyrus in what he wishes to do. Let us therefore send him these soldiers, and enlist as many other men of the Peloponnesus as possible, and let us go ourselves to him, that the king may perceive that we are friends to Cyrus; and may he conquer all his enemies. If he ever wishes to make an expedition against the king even, with the aid of the force which is being secretly collected for him he would get the better of his brother. But of course he will not attempt to make war on the king until he has consulted with you.

**4. took under his protection**: express by one word.

**5 f. when . . . when**: *ὅτε μέν . . . ὅτε δέ.*

**8. coöperate with Cyrus in what**: lit. *accomplish with C. what (things).*

**10. as many other men of the Peloponnesus**: follow the order of **256**, 10 f.

**12. that we are**: use the supplementary pple.

**13. all his enemies**: H. 672; G. 979.

**13 f. If he ever wishes**: condition like *ἐὰν δύνηται* **242**, 8.

**14 f. against the king even**: *καὶ ἐπὶ βασιλέα.*

**15 f. with the aid of**: *σύν.* — **is being secretly collected**: lit. *escapes notice* (*λανθάνω*) *being collected.*

**16. would get the better of**: *περιγίγνομαι* in the potential opt. Cf. the note on *περιγενόμενος ἄν* **270**, 25 f.

**17. of course . . . not**: *οὐ δή.*

**18. until he has consulted**: *πρίν ἄν* with the aor. subjv. Cf. the note on **270**, 29.

## 273. *Anabasis*, I., 2, 1–12.

1. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει λαβόντα τοὺς ἄλλους πλὴν ὁπόσοι ἱκανοὶ

**1. ἐδόκει**: *it seemed best.* **πορεύεσθαι ἄνω** is the subj. — **ἄνω**: adv. with the same force as **ἀνα-** in **ἀναβαίνω**.

**2. μέν**: the idea contrasted with **τὴν μὲν πρόφασιν** is nowhere expressed, being easily understood. — **ἐποιεῖτο**: indir. mid. — **ὡς βουλόμενος**: *that he wished, as he said.* Yet the word *pretext* for **πρόφασιν** so clearly implies the idea *as he said*, that this phrase is better omitted in translation.

**3. ὡς**: we say *as if*.

**4. βαρβαρικόν**: supply **στράτευμα**. Xenophon usually speaks of the Persians and their subjects by the term **βάρβαροι** instead of **Πέρσαι**.

**5. ἐνταῦθα**: *in these circumstances, thereupon.*

**6. ὅσον ἦν αὐτῷ στράτευμα**: cf. **ὁπόσας εἶχε φυλακάς 256**, 8 f. and **ὃ εἶχε στράτευμα** just below. In each sentence the antec. is taken up into the rel. clause, and the rel. is then made to agree with the noun adjectively. This is called *incorporation*. H. 995; G. 1037. It is far more common in Greek than in Eng., and therefore must often be resolved, in translating, into the fuller form.

**9. προειστήκει**: observe the tense and its force. — **τοῦ ξενικοῦ**: for the case cf. **ἀντισταsιωτῶν 270**, 26 and note. Observe the ending **-ικός** and cf. **βαρβαρ-ικός** and **Ἑλλην-ικός**.

**10. λαβόντα**: agrees with the understood subj. of **ἥκειν**

ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς κατάπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ

instead of being attracted to the case of Ξενίᾳ, as λαβόντι in 5 is to the case of Κλεάρχῳ. λαβόντι stands close beside Κλεάρχῳ, while λαβόντα is widely separated from Ξενίᾳ. — **πλὴν ὁπόσοι**: for πλὴν τοσούτων ὁπόσοι.

**11. ἐκάλεσε**: final ε of the theme is not lengthened. H. 504, 5 (with cross-reference); G. 639.

**13. ὑποσχόμενος**: see ὑπισχνέομαι. Observe that the action of ὑποσχόμενος does *not* precede that of ἐκέλευσε, but coincides with it in time. The promise was a part of his summons, an inducement to the exiles to come. H. 856, *b*; G. 1290.

**14 f. εἰ . . . οἴκαδε**: indir. discourse. The dir. form would be: ἐὰν καταπράξω (aor. subjv.) ἐφ' ἃ στρατεύομαι, οὐ πρόσθεν παύσομαι πρὶν ἂν ὑμᾶς καταγάγω οἴκαδε *If I accomplish that for which I am making the expedition, I will not stop till I restore you to your homes.* ἐὰν καταπράξω is a condition like ἐὰν δύνηται (**242**, 8). H. 898; G. 1403, 1404. The conclusion is οὐ παύσομαι. πρὶν ἂν ὑμᾶς καταγάγω is like πρὶν ἂν συμβουλεύσηται (**270**, 29 with note). In changing this to the indir. form (1) the principal verb παύσομαι is changed to the inf. of the *same tense*; (2) other forms in the 1st and 2d person (καταπράξω, στρατεύομαι, καταγάγω, ὑμᾶς) are changed to the 3d pers.; (3) the subjvs. καταπράξω and καταγάγω are changed to the opt., and στρατεύομαι to the impf. ind.; (4) the ἄν of ἐάν is dropped (since ἐάν goes only with the subjv.) and εἰ alone is retained with the opt.; in like manner πρὶν ἄν becomes πρίν alone. Read carefully H. 928–936; G. 1475, 1476, 1481, 1487, 1497. The neg. οὐ would regularly be retained in the indir.; but wherever there is a suggestion of wish or of will, as with verbs of hoping, promising, and the like, the inf. is inclined to take μή even in indir. disc. H. 1024, end; G. 1496,

ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις ὁπλίτας εἰς τετρακισχιλίους, Πρόξενος δὲ παρῆν ἔχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὁπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιὸς ὁπλίτας ἔχων ὡς πεντακοσίους, Πᾶσίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὁπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. 4. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα ᾗ ἐδύνατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους.

**17. Σάρδεις**: declined like the pl. of πόλις. H. 201; G. 250. In the nom. pl. *-εες* is in Attic prose contracted to *-εις*. So in stems in *-ευ-* like βασιλεύς. H. 206; G. 263. Sardis was the capital of Lydia, and the residence of Cyrus.

**19. εἰς**: *about*. So in 20.

**23 f. ὡς**: *about*. — **τριακοσίους μέν . . . τριακοσίους δέ**: cf. **153**, 1 f. and note. In 20 f. we have ὁπλίτας *μέν . . . γυμνήτας δέ*.

**26. τῶν . . . στρατευομένων**: pred. gen. of the whole.

**28. μείζονα**: comp. of *μέγας*. Learn H. 247, 236; G. 346, 358. — **ἡγησάμενος**: *deeming, thinking*. Cf. Lat. *duco*. — **ἢ ὡς**: lit. *greater than as*, etc.; that is, *too great to be*, etc.

**29 f. ὡς**: with names and other words denoting persons, *ὡς* is a prep. like *πρός*, meaning *to*. — **ᾗ**: used adverbially, practically = *ὡς* in its primary significance. *ᾗ ἐδύνατο τάχιστα as quickly as he could*. — **τάχιστα**: sup. adv. from *ταχύς*. For the comparison, see H. 253 with list; G. 357 with list. For the formation of advs., see H. 257, 258, 259; G. 365, 367-369, *τα-*

5. καὶ βασιλεὺς μὲν δή, ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δὲ ἔχων οὓς εἴρηκα ὡρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λῡδίᾱς σταθμοὺς τρεῖς παρα-
35 σάγγᾱς εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν.

χύς is declined like ἡδύς H. 229; like γλυκύς G. 320. ταχύς and words like it come under the rule that adjs. of the *consonant and vowel* declensions have short α in the fem. sing. nom., acc., and voc.

**31** f. **ἤκουσε**: note that ἀκούω has the *Attic reduplication* (H. 368, 358, *b*; G. 529, 533) in the perf. act., but the ordinary reduplication in the perf. mid.; also that the theme assumes σ in the perf. mid. syst. and the passive syst. (Cf. κελεύω.) — **Τισσαφέρνους, στόλον**: gen. of source together with the dir. obj. H. 742, *c*; G. 1103. We must here translate ἤκουσε *heard of*. The primary meaning of στέλλω is *set in order, array*, especially with the idea of *equipping*, as for a voyage or expedition. στόλος *equipment* retains the earlier meaning, while στέλλω itself in Attic prose came to signify *send*, especially to *send on a journey*.

**33. εἴρηκα**: see φημί. The pres. is supplied by φημί, λέγω, or (in composition) by ἀγορεύω. We in like manner group together *go, went, gone; am, was, been*, making up the full paradigm from two or more roots, each of which taken alone lacks some parts.

**34. ἐξελαύνει**: since the word originally meant *drive forth*, it is not often used, in the sense of *march*, of any one that cannot be regarded as driving. Thus of a commander who rides, and of cavalry, ἐξελαύνω may be used; but seldom of foot-soldiers; these πορεύονται. — **σταθμούς**: properly *halting-places*, then *days' march*; like παρασάγγᾱς, acc. of extent. H. 720, *b*; G. 1062. — **τρεῖς**: for the decl. see H. 290; G. 375.

**35. τὸν Μαίανδρον ποταμόν**: the fixed order when a river is named. This river runs for a long distance through a plain, winding and turning back upon itself extraordinarily. Hence the meaning of our word **meander**, and Milton's expression (Comus, 232) "By slow Mæander's margent green."

τούτου τὸ εὖρος δύο πλέθρα· γέφῡρα δὲ ἐπῆν ἑπτὰ· ἐζευγμένη πλοίοις. 6. τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἕνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτά· καὶ ἦκε Μένων ὁ 40 Θετταλὸς ὁπλίτας ἔχων χιλίους καὶ πελταστὰς πεν-

**36.** **τούτου**: It is a striking characteristic of Greek style that nearly every sentence is connected with the preceding one by a conj. Up to this point in the Anabasis nearly two-thirds of the complete sentences are introduced by *δέ*, about one-sixth by *καί*, and a few by inferential *οὖν*. Of the remainder two have *μὲν δή* inserted after the first word, *δή* having a force very similar to that of *οὖν*. In the other four cases the sentence either begins with a dem., or is preceded by a dem. which looks forward to and introduces it. The words of this class which have occurred are *ὧδε, τόνδε τὸν τρόπον, ἐνταῦθα, οὗτος*. It is evident that a dem. in such a position really contains a connective idea, in that it refers to something in the preceding or following sentence. We see then that nearly every sentence is connected with the preceding context by some conj.; if, however, the sentence is introduced by a dem. pron. or adv., the conj. is often omitted. Such omission of the conj. was so infrequent that Greek rhetoricians gave it the special name *asyndeton* (*ἀ-σύν-δε-τον*, *a* priv. and *συν-δέω*, *bind together*). — **εὖρος**: declined like *γένος* H. 191; G. 228. The contractions are the same as in verbs in *-έω*. (The contraction of *ε-ε* to *η* in the nom. dual is late; in inscriptions of the classical time *ε-ε* becomes *ει* here as elsewhere.)

**37.** **ἐζευγμένη**: for the red., see H. 365; G. 523. *A bridge joined by seven boats* we should call *a pontoon bridge of seven boats*. — **τοῦτον**: what?

**39.** **οἰκουμένην**: *inhabited*. Even at this early time there were in Asia, as now, many cities which had been deserted, the ruins still retaining the old names. — **εὐδαίμονα**: for decl. see H. 234, 235; G. 312, 313.

**40.** Note the asyndeton. — **Μένων**: sent by Aristippos.

τακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν

**43. ἐντεῦθεν**: asyndeton. The ending *-θεν* appears in several advs. denoting *motion from* a place.

**43** f. **παρασάγγας εἴκοσιν**: the distances covered in these first days, six to eight parasangs daily, were greater than the later average.

**45. βασίλεια**: distinguish from *βασιλεῖα*. The neut. pl. is used for *palace*, probably because of the numerous apartments.

**46. μέγας**: H. 247; G. 346. — **θηρίων**: H. 743, 753 and *c*; G. 1112, 1139, 1140. — **πλήρης**: declined (except for the accent) like *εὐγενής* H. 230; like *ἀληθής* G. 313.

**47. ἀπὸ ἵππου**: lit. *from a horse;* we say *on horseback*. The Greek is inclined to look at an act as *proceeding from* a place, when we look at it as occurring *in* a place. In regard to this phrase observe that the number of horses must be the same as the number of riders; hence *they hunt on horseback* would be *θηρεύουσιν ἀπὸ ἵππων*. — **ὁπότε βούλοιτο**: a rel. clause implying a *past general* condition. H. 912, 913, 914 B, (2), 894, 2; G. 1428, 1429, 1431, 2, 1393, 2.

**48. μέσου**: for the position, see H. 671; G. 978.

**50. ἐκ τῶν βασιλείων**: we should say *in the palace;* cf. note on *ἀπὸ ἵππου* 47. A *βασίλεια*, like a mediæval castle, was a fortress as well as royal residence; for such a collection of buildings, containing quarters for troops as well as for court officials, a good supply of water was essential, and an abundant spring was usually included within the walls.

πόλεως. 8. ἔστι δὲ καὶ μεγάλου βασιλέως βασίλεια ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσύου τὸ εὖρός ἐστιν εἴκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-

**51.** ἔστι: H. 480,2; G. 144,5.

**55.** ποδῶν: pred. gen. where we should expect the nom.

**56.** ἐκδεῖραι: the inf. here stands in indir. discourse for the aor. indic. of the dir. form; in such cases the aor. inf. does denote past time, as the indic. would. H. 851, 852, 854; G. 1280. The dir. form would be ἐνταῦθα Ἀπόλλων ἐξέδειρε. The story is often alluded to, and parts of it are told in several works of art that have come down to us. It is said that Athena invented the flute (αὐλός, more like our clarinet); but catching sight of her own image in the water as she played, she determined never again to distend her cheeks in such an ugly manner, and threw the pipe away. The satyr Marsyas, who had been listening with delight, at once caught it up, and soon was so proud of his own music thereon that he challenged Apollo himself, the god of music, to a contest, Apollo to use his lyre. The victor might punish the vanquished as he pleased, and the Muses were to be the judges. Of course Apollo won, and he punished the presumptuous satyr in the way described in the text.

**57.** οἱ: enclitic, therefore not the art. but the pron. Cf. οἱ 270, 2. — σοφίας: here *skill, art.* Translate *after defeating him in a contest of skill in music.* — δέρμα: from δείρω, theme δερ-, with the ending -ματ-.

**58.** ὅθεν = ἐξ οὗ: cf. ἐντεῦθεν.

**59.** Μαρσύας: pred. nom.

**60.** τῇ μάχῃ: the well-

δομῆσαι ταῦτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρᾱς τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὁπλίτᾱς χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότᾱς Κρῆτας διᾱκοσίους. ἅμα δὲ καὶ Σῶσις παρῆν ὁ Συρᾱκόσιος ἔχων ὁπλίτᾱς τριᾱκοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὁπλίτᾱς χιλίους. καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὁπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. 10. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγᾱς δέκα εἰς Πέλτᾱς, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρᾱς τρεῖς· ἐν αἷς Ξενίᾱς ὁ Ἀρκὰς τὰ Λύκαια ἔθῡσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἆθλα ἦσαν στλεγγίδες χρῡσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα

known battle of Salamis, 480 B.C. Dat. of means, H. 776; G. 1181.—**λέγεται οἰκοδομῆσαι**: cf. λέγεται ἐκδεῖραι 56 and note.

**68. ἀριθμόν**: here the *action* of numbering; *an enumeration.*

**69. ἐγένοντο**: *amounted to.*

**71. ἀμφὶ τοὺς δισχιλίους**: H. 664, *c*; G. 948, (*b*). The numbers do not agree with those previously given.

**74 f. τὰ Λύκαια**: cognate acc. H. 715, *b*; G. 1051: *celebrated the Lycaean festival with sacrifice.* This festival of Ζεὺς Λύκαιος was the common festival of the Arcadians. Every such festival had for its central point a sacrifice, which was followed by athletic contests, these also being in honor of the god.—**ἔθηκε**: a 1st aor. ind. act. 3d sing. from τίθημι, with -κε- for the tense suffix instead of -σε-. τίθημι is the verb regularly used for *appointing* or *arranging a contest.*—**ἦσαν**: pl., even though the subj. is in the neut. H. 604 and *b*; G. 899, 2.

**75. στλεγγίδες**: in Greek gymnasiums and wrestling-schools boys and young men took their exercise naked; they rubbed themselves thoroughly with olive oil, to make the

καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγᾱς δώδεκα εἰς Κεράμων ἀγορᾶν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μῡσίᾳ χώρᾳ. 11. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγᾱς τριάκοντα εἰς Καΰστρου πεδίον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρᾱς πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρᾱς ἀπῄτουν. ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου

muscles supple, and the fine sand with which the place was strewn would naturally stick to their oiled flesh, so that with oil, dirt, and sweat together, a youth after an hour's exercise was probably as thickly coated as the contestants on a muddy foot-ball field nowadays. To remove this coating before the necessary bath, στλεγγίδες were in everyday use. Those made of gold were not for use, but memorials. — **χρῡσαῖ**: like ἁπλοῦς H. 223, 224; χρυσοῦς G. 310. Learn at the same time νοῦς H. 157; G. 201, 2. (Since the dual is nowhere used in authors read in school and college, it is better omitted.)

**78. ἐσχάτην πρός**: lit. *farthest near;* that is, *on the border towards.*

**82** f. **πλέον ἢ**: H. 647, 2d sentence. — **μηνῶν**: depends on μισθόν, and is not affected in case by **πλέον**. — **ἰόντες**: give the meaning of each element (*l-ό-ντ-ες*). Learn the entire inflection. H. 477; G. 808. The irreg. impf. is like a plup.; the ind., impv., and inf. are μ-forms, while the subjv., opt., and pple. are of the ω-form. In the impv., however, *l-ό-ντων* has the var. vow. as tense suffix. In *l-έναι* the ending is *-εναι* instead of *-ναι*. — **τὰς θύρᾱς**: lit. *the doors;* a common Oriental expression for house or general's quarters, especially for the king's palace; to the present day our term for the court of the Sultan of Turkey is The Sublime Porte, lit. the *high gate.*

**83. ἐλπίδας λέγων**: lit. *speaking hopes;* that is, *speaking hopefully.* — **δῆλος ἦν ἀνιώμενος**: cf. φανερὸς ἦν θεραπεύων **174**, I., 10.

**84** f. **πρὸς τοῦ τρόπου**: *in accordance with the character.*

85 ἔχοντα μὴ ἀποδιδόναι. 12. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα φυλα-
90 κὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ.

—**ἔχοντα**: circumstantial pple., agrees with the understood subj. of *ἀποδιδόναι*. Lit. *not to pay, (when) having (money), was not*, etc.; more freely, *it was not like Cyrus not to pay, when he had money*. —**μή**: H. 1018, 1023; G. 1611. —**ἀποδιδόναι**: *ἀπό* in composition, as here and in *ἀπῄτουν* above, often suggests that something is *due*. It is now time to learn the entire verb *δίδωμι*, H. 350, 330, 334; G. 506. Note carefully the following irregularities. (1) In the pres. syst. impf. ind. act. sing., H. 419, *a*; G. 630. Impv. act. 2d sing. *δίδου*, H. 415, *b*; G. 753. Pple. act. *διδούς*, H. 382 and 56; G. 770 and 335. (Cf. *γνούς* **169, 170**, *a*.) (2) In the *μι*-aor. there is a mid. as well as act., but the sing. of the ind. act. is wanting, those forms being supplied by the peculiar 1st aor. in *-κα-*, H. 432; G. 802, 2. The other peculiarities of this system are described in H. 443, *a–c*; G. 802, 1. Note particularly that the theme vowel *o* is not lengthened, and that *δοῦναι* has the ending *-εναι*, with which cf. *ἰ-έναι*. Outside of the pres. and aor. syst. *δίδωμι* is regular.

**86. γυνή**: H. 216, 4; G. 291, 8. —**βασιλέως**: subject, however, to the king of Persia. Syennesis and Epyaxa seem to have played a double part, favoring both sides, in order that they might retain their throne, whichever should win.

**88. δ' οὖν**: *at any rate*, implying that the statement as to her giving Cyrus money is mere hearsay; *but however that may be*, his paying the army was a fact.

**89. τεττάρων**: H. 290; G. 375.

**90** f. **ἐλέγετο Κῦρον**: here the impers. construction of *ἐλέγετο* is used, although *ἐλέγετο δοῦναι* 87 is in the personal construction. For tense cf. note on *οἰκοδομῆσαι* 60.

## 274. *Anabasis* I., 2, 13–27.

13. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ᾗ λέγεται Μίδᾶς τὸν Σάτυρον θηρεῦσαι οἴνῳ κεράσᾶς αὐτήν. 14. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριάειον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρᾶς τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κίρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στῆναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. ἐθεώρει οὖν

**3. Μίδου**: pred. gen. after **καλουμένη**: lit. *the spring called Midas's.* We say, *the so-called spring of Midas.*

**5. οἴνῳ κεράσᾶς αὐτήν**: lit. *mixing it with wine;* we say rather, *mixing wine with it.* The story is that the satyr drank so much of the wine from the spring that he became an easy prey.

**12. νόμος**: *custom*, the earlier meaning of the word; the earliest law was merely custom. Supply **ἦν**.

**13. ἕκαστον**: supply *στρατηγόν*.

**14. ἐπὶ τεττάρων**: *four deep*, to make the line long, and so make the army appear large. — **τὸ δεξιόν**: supply *κέρας wing.* The right was the post of danger (and therefore of honor), because the shield was carried on the left arm, so that the right side was unprotected. Hence an enemy always tried to attack on the right, and fortifications were so planned that an entering force must expose that side.

ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατὰ ἴλᾱς καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἅρματος καὶ ἡ Κίλισσα ἐφ' ἁρμαμάξης. εἶχον δὲ πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινῑκοῦς καὶ κνημῖδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένᾱς. 17. ἐπειδὴ δὲ πάντας παρήλασε, στήσᾱς τὸ ἅρμα πρὸ τῆς φάλαγγος μέσης, πέμψᾱς Πίγρητα τὸν ἑρμηνέᾱ παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλόμενοι τὰ ὅπλα ἐπῆσαν. ἐκ δὲ τούτου θᾶττον προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτο-

**17. πρῶτον**: H. 719, *b*; G. 1060. *πρῶτος* is the *ordinal* numeral corresponding to *εἷς*. See list, H. 288; G. 372.

**19. παρελαύνων**: here the original meaning of *ἐλαύνω* appears.

**21. χαλκᾶ, φοινῑκοῦς**: declined like *χρῡσοῦς*; see *χρῡσαῖ* **273**, 75 and note.

**22. ἐκκεκαλυμμένᾱς**: observe the effect of the pred. position: a lit. translation in the Greek order gives the same force. H. 670, *a*; G. 972. On the march shields were usually protected by leathern covers. — **πάντας**: governed by the *παρα-* (*along*, or *past*) in *παρήλασε*.

**24. μέσης**: cf. *μέσου τοῦ παραδείσου* **273**, 48 and note.

**25. προβαλέσθαι**: indir. mid.; lit. *throw their arms before them*; that is, put the shield and spear in position for attack. The subj. is the Greek soldiers, or *τὴν φάλαγγα*.

**26. ὅλην**: pred. position; *in a body*. H. 672, *c*; G. 979.

**27. ἐσάλπιγξε**: the subj. *σαλπιγκτής* or *τις* omitted, as often with *σαλπίζω*.

**28 f. ἐπῆσαν**: *ι* subscript marks the form as from *εἶμι*, not *εἰμί*. Cf. *ἐπιχωρῆσαι* 26, with the same meaning. — **ἐκ τούτου**: *thereupon*. — **προϊόντων**: gen. abs. with the subj. *τῶν Ἑλλήνων* omitted.

μάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. τῶν δὲ βαρβάρων φόβος πολύς, καὶ ἥ τε Κίλισσα ἔφυγεν ἐπὶ τῆς ἁρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὤνια ἔφυγον. οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἥσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών. 19. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν. 20. ἐντεῦθεν Κῦρος

**29** f. **ἀπὸ τοῦ αὐτομάτου**: *of their own accord.* — **δρόμος ἐγένετο τοῖς στρατιώταις**: lit. *running arose to the soldiers;* that is, *the soldiers began to run.*

**32** f. **οἱ ἐκ τῆς ἀγορᾶς**: for *οἱ ἐν τῇ ἀγορᾷ*. Cf. *τῶν παρὰ βασιλέως* **256**, 1 and *ἐκ τῶν βασιλείων* **273**, 50.

**35. ἰδοῦσα**: see *ὁράω*. The impv. *ἰδέ* belongs with *εἰπέ*, *ἐλθέ*, and *λαβέ*. H. 387, *b*; G. 131, 2. For the tense cf. *ἰδών* 37, and *ὑποσχόμενος* **273**, 13 and note.

**36** f. **ἥσθη**: for *ἡδ-θη* from *ἥδομαι*. — **ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους**: the preps. mark clearly the source and goal of the feeling, while the position between art. and noun shows that the phrase is an attributive modifier of *φόβον*; we must use a rel. clause, as, *the fear which the Greeks inspired in the Orientals.* One object of the display was to impress the Orientals with the superiority of the Greeks; Cyrus was naturally pleased at the success in that direction.

**42. διαρπάσαι**: inf. denoting purpose, as in Eng. The inf. was originally the dat. of a verbal noun; the original force appears in this usage. H. 951; G. 1532.

**43. ὡς πολεμίαν οὖσαν**: cf.

τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ τοὺς στρατιώτας οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε εἰς Θόανα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρνην, φοινῖκιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. 21. ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἁμαξιτὸς ὀρθίᾳ ἰσχῦρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλῦεν. ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέρᾱν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἧκεν ἄγγελος λέγων ὅτι λελοιπὼς εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ ἤσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ

ὡς ἐπιβουλεύοντος **256**, 11 and note; ὡς πράγματα παρεχόντων **270**, 33 f.; ὡς βουλόμενος **273**, 2.

**44** f. **τὴν ταχίστην ὁδόν**: H. 719, *a*; G. 1060.

**46. αὐτόν**: supply **Μένωνα**.

**50. ἐν ᾧ**: supply χρόνῳ.

**53. ἐπιβουλεύειν**: depends on *αἰτιᾱσάμενος*: *of plotting*.

**55. εἰσελθεῖν στρατεύματι**: both depend on *ἀμήχανος*. H. 952, 766, 767; G. 1528, 1165.

**58. τῇ ὑστεραίᾳ**: supply *ἡμέρᾳ*. H. 782; G. 1192.

**59. λελοιπὼς εἴη**: the compound form (as often in the perf. opt.) for **λελοίποι**. For the mode see H. 932, 2; G. 1487. But notice the mode of **ἤσθετο** and **ἦν** in the two following lines, and cf. H. 935, *b* and *c*; G. 1482, 1499.

**60. ἤσθετο ὅτι**: cf. *βουλευομένους* **256**, 16, which illustrates the more usual construction of a clause dependent on *αἰσθάνομαι*. Xenophon might have written here *ἤσθετο τὸ* **Μένωνος** *στράτευμα . . . ὄν*.

ἦν εἴσω τῶν ὀρῶν, καὶ ὅτι τριήρεις ἥκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ 65
κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιέχει

**61** f. **καί**: must connect the clauses of which **ἦσθετο** and **ἥκουε** are the verbs; therefore the next word **ὅτι** must mean *because*, not *that*. — **τριήρεις**: for the decl. see H. 232; G. 234. When **περιπλεούσας** is reached, it is seen that **τριήρεις** is in the acc. pl.; and it then appears as if **τριήρεις περιπλεούσας** were obj. and supplementary pple. with **ἥκουε**. But when further **Ταμῶν** and **ἔχοντα** appear, it is found that **τριήρεις** must be the obj. of **ἔχοντα**, which is itself a supplementary pple. with **Ταμῶν** after **ἥκουε**, while **περιπλεούσας** is a circumstantial pple. This momentary ambiguity must have been felt by a Greek reader as well as by us. The sentence therefore cannot be called well constructed grammatically; yet as regards their relative importance **τριήρεις περιπλεούσας** and **Ταμῶν ἔχοντα** are placed naturally. — For the absence of contraction in **-πλεούσας** see H. 411; G. 495, 1.

**63** f. **τὰς Λακεδαιμονίων**, etc.: added as an afterthought to **τριήρεις**. — **δ' οὖν**: cf. **273**, 88. — **εἶδε**: see **ὁράω**.

**65. οὗ**: rel. adv. of place; H. 283; G. 436. — **ἐφύλαττον**: seems to be used here for the plup., *had been on guard*, or *were before on guard*; cf. **ἦσαν ... Τισσαφέρνους τὸ ἀρχαῖον 256**, 12 f. The Greek expresses the past *continuance* of the action, leaving unexpressed the fact that the action was *completed* in the past.

**67. δένδρων, ἀμπέλων**: cf. **θηρίων 273**, 46 and note. — **σύμπλεων**: declined like **πλεως** H. 226, 227, with 159; G. 306 with 196, 197.

**69. αὐτό**: that is, **τὸ πεδίον**.

ὀχυρὸν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. 23. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσούς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. ἔνθα ἦν τὰ Συεννέσιος βασίλεια τοῦ Κιλίκων βασιλέως· διὰ μέσου δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. 24. ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρᾳ Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρῶν τῇ εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἁρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλίκων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν

**75.** **μέσου τῆς πόλεως**: here *μέσου* is used substantively, *τῆς πόλεως* depending on it. Cf. *τῆς φάλαγγος μέσης* 23 f.

**76.** **ὄνομα, εὖρος**: H. 718 and *b*; G. 1058. — **πλέθρων**: gen. of measure with *ποταμός*.

**77** f. **εἰς χωρίον, ἐπὶ τὰ ὄρη**: acc. because of the motion implied in *ἐξέλιπον*: *abandoned for a secure stronghold on the mountains*. — **πλήν**: here a conj., hence the nom. after it. Cf. Eng. *except*, used both as prep. and as conj.

**81.** **προτέρᾳ**: H. 619 and *a*; G. 926. Cf. *ἑκοῦσαι* **270**, 20 and note. — **ἡμέραις**: H. 781; G. 1184.

**84** f. **οἱ μέν, οἱ δέ**: H. 654; G. 981. — **ἔφασαν**: H. 481 and *a*; G. 812; 141, 3.

**86.** **τὸ ἄλλο στράτευμα**: *the rest of the army*.

**87.** **δ' οὖν**: cf. 63 f.

*οὗτοι ἑκατὸν ὁπλῖται.* 26. *οἱ δ' ἄλλοι ἐπεὶ ἦκον, τήν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασί-* 90
*λεια τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε.* 27. *μετὰ δὲ ταῦτα* 95
*ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρῡσοχάλῑνον καὶ στρεπτὸν χρῡσοῦν καὶ ψέλια καὶ*

**88. οἱ δ' ἄλλοι**: subj. of *ἦκον*, placed before *ἐπεί* for greater prominence.

**89. τοὺς Ταρσούς**: in app. with *τὴν πόλιν*.

**91. Κῦρος**: cf. *οἱ δ' ἄλλοι* 88 and note.

**92. πρὸς ἑαυτόν**: *to come to him.*

**93. οὐδενί**: H. 767; G. 1165. We must translate as if it were gen. So *Κύρῳ* 94. Observe the Greek way of repeating the neg. where we now use but one neg. H. 1030; G. 1619. Yet in old Eng. we find the same practice as in Greek. Thus Chaucer has, "And wol not suffren hem by noon assent | Nother to ben y-buried nor y-brent" (modernized, "And will not suffer them by no assent neither to be buried nor burnt"); and Shakspere, "I cannot choose one nor refuse none." Among the uneducated this old usage is still common, and children are apt to adopt it unconsciously as the more natural way of speaking.

**95. ἔλαβε**: the subj. is not *ἡ γυνή*, but *Συέννεσις*. Such a change of subj. is often left to be understood in Greek, although in Eng. the new subj. must be expressed. *πρίν* here takes the indic. instead of the subjv., because the action is one which actually occurred. H. 922, 924; G. 1469, 1464. Cf. *πρὶν ἂν συμβουλεύσηται* **270**, 29.

100 ἀκινάκην χρῦσοῦν καὶ στολὴν Περσικήν, καὶ τὴν χώρᾶν μηκέτι διαρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἥν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

**100 ff.** **τὴν χώρᾶν . . . διαρπάζεσθαι** and **τὰ ἡρπασμένα . . . ἀπολαμβάνειν** are also objs. | of **ἔδωκεν** understood. — **ἀπολαμβάνειν**: for the force of **ἀπό** cf. **ἀποδιδόναι 273**, 85 and note.

## Formation of Words.

**275.** In mastering the vocabulary of a language, it is a great help to observe how words are formed. New words are directly formed from existing words in two ways, — (1) by composition, (2) by derivation.

*a. Composition* is putting together two existing words to make a new one, as ἀκρό-πολις from ἄκρος and πόλις, προ-βάλλω from πρό and βάλλω. Some slight change of form often occurs, especially in the first member. The simpler cases of composition are easily recognized and the compound easily remembered, if the parts were already known; the more detailed study of compounds may be postponed a while longer.

*b. Derivation* consists in adding to the stem or root of a word a *suffix*, which modifies the meaning of the stem or root, but is not itself used as a separate word, as ἀρχ-ή (ἀρχ-ᾱ-), from the root ἀρχ-, with the suffix -ᾱ-.

The most common modes of derivation have now been illustrated abundantly, and are grouped together in the following sections. The most important examples that have occurred are first given, then the suffix is pointed out, and a reference given to the Grammar.

## *Primitive Nouns.*

**276.** Words formed immediately from a root or verb theme are called *primitives.*

*a.* **λόγ-ο-ς** (**λογ-ο-**) *speech, word,* from **λέγω** (**λεγ-**) *speak.*
**δρόμ-ο-ς** (**δρομ-ο-**) *running,* **δραμ-εῖν** (**δραμ-**) *run.*
**τρόπ-ο-ς** (**τροπ-ο-**) *turn, manner,* **τρέπω** (**τρεπ-**) *turn.*
**τύπ-ο-ς** (**τυπ-ο-**) *stroke, type,* **τύπτω** (**τυπ-**) *strike.*
**στόλ-ο-ς** (**στολ-ο-**) *equipment, expedition,* } { **στέλλω** (**στελ-**) *equip, send.*
**νόμ-ο-ς** (**νομ-ο-**) *law,* **νέμω** (**νεμ-**) *distribute.*
**ἄρχ-ο-ς** (**ἀρχ-ο-**) *ruler,* **ἄρχω** (**ἀρχ-**) *rule.*
(**ὕπ-αρχος** *subordinate ruler.*)
**ἀγωγ-ό-ς** (**ἀγωγ-ο-**) *leader,* **ἄγω** (**ἀγ-**) *lead.*
(stem reduplicated.)

Suffix **-ο-**, H. 548; G. 832.

*b.* **ἀρχ-ή** (**ἀρχ-ᾱ-**) *beginning, rule,* from **ἄρχω** (**ἀρχ-**) *begin, rule.*
**τροφ-ή** (**τροφ-ᾱ-**) *nurture, support,* } **τρέφω** (**τρεφ-**) *nourish.*
**φυλακ-ή** (**φυλακ-ᾱ-**) *guard, garrison,* } **φυλάττω** (**φυλακ-**) *guard.*
**βουλ-ή** (**βουλ-ᾱ-**) *wish, plan,* **βούλομαι** (**βουλ-**) *wish.*
**συλ-λογ-ή** (**συλ-λογ-ᾱ-**) *gathering, levy,* } { **συλ-λέγω** (**συν + λεγ-**) *gather.*
**εἰσ-βολ-ή** (**εἰσ-βολ-ᾱ-**) *pass into,* } { **εἰσ-βάλλω** (**εἰσ + βαλ-**) *enter.*
**ὑπερ-βολ-ή** (**ὑπερ-βολ-ᾱ-**) *throwing beyond, passage over,* } { **ὑπερ-βάλλω** (**ὑπερ-βαλ-**) *throw beyond.*
**μάχ-η** (**μαχ-ᾱ-**) *battle,* **μάχομαι** (**μαχ-**) *fight.*

Suffix **-ᾱ-**, H. 548 and *b*; G. 832.

*c.* **κρι-τή-ς** (**κρι-τᾱ-**) *judge,* from **κρίνω** (**κρι-**) *decide.*
**ποιη-τή-ς** (**ποιη-τᾱ-**) *maker, poet,* **ποιέω** (**ποιε-**) *make.*
**ἀθλη-τή-ς** (**ἀθλη-τᾱ-**) *athlete,* { **ἀθλέω** (**ἀθλε-**) *contend for a prize.*
**ἀντ-αγωνισ-τή-ς** (**ἀντ-αγωνισ-τᾱ-**) *antagonist,* } { **ἀντ-αγωνίζω** (**ἀντι + ἀγωνιδ-**) *struggle against.*

Suffix **-τᾱ-**, H. 550 and *a*; G. 833, 1.

*d.* **λύ-σι-ς** (λυ-σι-) *loosing*, from **λυω** (λῡ-, λυ-) *loose*.
**θέ-σι-ς** (θε-σι-) *putting, position*, **τίθημι** (θε-) *put*.
**γένε-σι-ς** (γενε-σι-) *birth*, **γίγνομαι** (γεν-, γενη-) *become*.
**ἀνά-βα-σι-ς** (ἀνα-βα-σι-) *going up*, **ἀνα-βαίνω** (ἀνα + βα-) *go up*.
**πρό-φα-σι-ς** (προ-φα-σι-) *pretext*, **προ-φαίνω** (προ+φαν-, φα-) *show before*.
**ἐξ-έτα-σι-ς** (ἐξ-ετα-σι-) *review*, **ἐξ-εταζω** (ἐξ + ἑταδ-) *inspect*.
**τάξι-ς** (ταξι- for ταγ-σι-) *arrangement*, **τάττω** (ταγ-) *arrange*.
**πίστι-ς** (πιστι- for πιθ-τι-) *faith*, **πείθω** (πιθ-) *persuade*.

Suffix **-σι-, -τι-**, H. 551, 1; G. 834.

*e.* **δρᾶ-μα** (δρᾱ-ματ-) *deed, drama*, from **δράω** (δρα-) *do*.
**γράμ-μα** (γραμ-ματ- for γραφ-ματ-) *writing*, **γράφω** (γραφ-) *write*.
**πρᾶγ-μα** (πρᾱγ-ματ-) *thing done, affair*, **πράττω** (πρᾱγ-) *do*.
**δέρ-μα** (δερ-ματ-) *hide*, **δείρω** (δερ-) *flay, skin*.
**δόγ-μα** (δογ-ματ- for δοκ-ματ-) *resolution*, **δοκεῖ** (δοκ-) *seems best*.
**στράτευ-μα** (στρατευ-ματ-) *army*, **στρατεύω** (στρατευ-) *make an expedition*.

Suffix **-ματ-**, H. 553, 1; G. 837.

*f.* **παιδειᾱ** (παιδειᾱ-) *education*, from **παιδεύω**(παιδευ-)*educate*.
**βασιλειᾱ** (βασιλειᾱ-) *kingdom*, **βασιλεύω**(βασιλευ-)*reign*.

Suffix **-ιᾱ-**, H. 522, G. 836.

## *Denominative Nouns.*

**277.** Words formed immediately from a noun (or adjective) stem are called *denominatives*.

*a.* **ἱππεύ-ς** (ἱππ-ευ-) *horseman*, from **ἵππο-ς** *horse*.
**ἱερεύ-ς** (ἱερ-ευ-) *priest*, **ἱερό-ς** *sacred*.

ἑρμηνεύ-ς (ἑρμην-ευ-) *interpreter*, { Ἑρμῆ-ς, *Hermes, messenger of Zeus and god of trade.*

Suffix -ευ-, H. 557, 1; G. 841.

*b.* πολῖ-τη-ς (πολῖ-τᾱ-) *citizen*, from πόλι-ς *city, state.*
τοξό-τη-ς (τοξο-τᾱ-) *bowman*, τόξο-ν *bow.*
ὁπλῖ-τη-ς (ὁπλῖ-τᾱ-) *hoplite*, ὅπλα *arms.*

Suffix -τᾱ-, H. 557, 2; G. 841.

*c.* χρῡσ-ίο-ν (χρῡσ-ιο-) *gold piece*, from χρῡσό-ς *gold.*
θηρ-ίο-ν (θηρ-ιο-) *beast*, θήρ *beast.*
χωρ-ίο-ν (χωρ-ιο-) *fortress*, χῶρο-ς, χώρᾱ *place.*
πεδ-ίο-ν (πεδ-ιο-) *plain*, πέδο-ν *ground.*
βιβλ-ίο-ν (βιβλ-ιο-) *book*, βίβλο-ς *papyrus.*

Suffix -ιο-, H. 558, 1; G. 844. Many diminutives have lost the diminutive meaning.

## 278. *Denominative Adjectives.*

*a.* ἀρχαῖο-ς (for ἀρχα-ιο-ς) *ancient*, from ἀρχή (ἀρχᾱ-) *beginning.*
Ἀθηναῖο-ς (for Ἀθηνα-ιο-ς) *Athenian*, { Ἀθῆναι (Ἀθηνᾱ-) *Athens.*
ἄγρ-ιο-ς *wild*, { ἄργος (ἀγρο-) *field* (Lat. *ager*).
βασίλειο-ς (for βασιλευ-ιο-ς) *kingly*, { βασιλεύς (βασιλευ-) *king.*
Μῑλήσιο-ς (for Μῑλητ-ιο-ς) *Milesian*, { Μίλητος (Μῑλητο-) *Miletos.*
ὄρθ-ιο-ς *steep*, ὀρθός (ὀρθο-) *upright.*
πολέμ-ιο-ς *hostile, enemy*, πόλεμος (πολεμο-) *war.*
τίμ-ιο-ς *honorable*, τῑμή (τῑμᾱ-) *honor.*

Suffix -ιο-, H. 564 with *a* and *b*; G. 850.

*b.* βαρβαρ-ικό-ς *barbarian*, from { βάρβαρο-ς (βαρβαρο-) *foreigner.*
δᾱρεικό-ς (for δᾱρει-ικο-ς) *daric*, { Δαρεῖο-ς (Δᾱρειο-) *Dareios.*
Ἑλλην-ικό-ς *Hellenic*, Ἕλλην (Ἑλλην-) *Greek.*

| | |
|---|---|
| Ἰων-ικό-ς *Ionic*, | Ἴων-ες (Ἰων-) *Ionians*. |
| Περσ-ικό-ς *Persian*, | Πέρση-ς (Περσᾱ-) *Persian*. |
| ξεν-ικό-ς *mercenary*, | ξένο-ς (ξενο-) *guest-friend*. |

Suffix -ικο-, H. 565; G. 851, 1.

| | |
|---|---|
| c. χρῡσοῦ-ς (for χρῡσ-εο-ς) *golden*, | from χρῡσό-ς (χρῡσο-) *gold*. |
| χαλκοῦ-ς (for χαλκ-εο-ς) *of bronze*, | χαλκό-ς (χαλκο-) *bronze*. |
| φοινῑκοῦ-ς (for φοινῑκ-εο-ς) *purple-red*, | φοῖνιξ (φοινῑκ-) *purple-red dye*. |

Suffix -εο-, H. 566; G. 852.

## 279. *Denominative Verbs.*

| | |
|---|---|
| a. ἀξιό-ω *deem worthy*, | from ἄξιο-ς *worthy*. |
| δουλό-ω *enslave*, | δοῦλο-ς *slave*. |

H. 570, 571, 1; G. 861, 3.

| | |
|---|---|
| b. δαπανά-ω *expend*, | from δαπάνη *expense*. |
| τελευτά-ω *end, die*, | τελευτή *end, death*. |
| πειρά-ομαι *attempt*, | πεῖρα *attempt*. |
| αἰτιά-ομαι *accuse*, | αἰτίᾱ *cause, charge*. |
| ἡττά-ομαι *be worsted*, | ἧττων *worse*. |

H. 571, 2; G. 861, 1.

| | |
|---|---|
| c. οἰκέ-ω *dwell, inhabit*, | from οἶκο-ς *house*. |
| πολεμέ-ω *make war*, | πόλεμο-ς *war*. |
| χωρέ-ω *withdraw, move*, | χῶρο-ς *place*. |
| θεωρέ-ω *view*, | θεωρό-ς *spectator*. |

H. 571, 3; G. 861, 2.

| | |
|---|---|
| d. βασιλεύ-ω *reign*, | from βασιλεύ-ς *king*. |
| ὑποπτεύ-ω *suspect*, | ὑπ-όπτη-ς *suspicious*. |
| παιδεύ-ω *educate*, | παῖς *child*. |
| βουλεύ-ω *plan*, | βουλή *plan*. |
| πιστεύ-ω *trust*, | πιστό-ς *faithful*. |

| | |
|---|---|
| κινδῡνεύ-ω *be in danger*, | κίνδῡνο-ς *danger*. |
| πορεύ-ω *make proceed*, | πόρο-ς *passage*. |
| θηρεύ-ω *hunt*, | θήρ *wild beast*. |

H. 571, 4; G. 861, 4.

*e.*

| | |
|---|---|
| ἐρίζω (for ἐριδ-ιω) *strive*, | from ἔρις (ἐριδ-) *strife*. |
| σαλπίζω (for σαλπιγγ-ιω) *blow the trumpet*, | σάλπιγξ (σαλπιγγ-) *trumpet*. |
| ἀθροίζω *assemble*, | ἀθρόο-ς *together*. |

H. 571, 5; G. 861, 6; 864.

*f.*

| | |
|---|---|
| γυμνάζω *exercise*, | from γυμνό-ς *naked*. |
| ἀτῑμάζω *dishonor*, | ἄτῑμο-ς *without honor*. |
| θαυμάζω *wonder at*, | θαῦμα *wonder*. |

H. 571, 6; G. 861, 5; 864.

**280.** Translate into Greek.

At my summons the Greeks assembled at Sardis; for I intended to march with them against the king, but they did not suspect it. We traveled for many days through many large cities and provinces, crossing rivers and ascending mountains,

**1. At my summons**: gen. abs., *I calling*.

**2. intended**: use μέλλω. — **march**: here στρατεύομαι; for it is not merely the act of marching that is meant, but rather the making a military expedition.

**3. but they**: cf. **274**, 17. ἐκεῖνοι might be used, but would make the new subj. unduly prominent. — **We traveled**: use a connective in Greek.

**4 f. for**: expressed by the acc. of extent. — **many large**: the Greek would always say *many and large*. — **cities and provinces**: use τε καί.

**5. crossing rivers and ascending mountains**: the Greek would contrast these phrases, which we merely coördinate. Put the nouns before the pples., to give them the same relative prominence as in English, and

and the Greeks gladly obeyed their generals in everything. When we were at Kaÿstros Plain, the soldiers came again and again to my headquarters and asked for their pay. I kept telling them that I could not pay them until I got the means; but they saw that I was distressed, for it is not like me not to pay my debts. But after Epyaxa came, I paid them four months' wages.

At one town I held a general review. The Greeks were drawn up and took position as is their custom for battle, each general arranging his own troops; and when, as their line was advancing in a body, the Greek began to run, it was a fine thing to see

mark the contrast by *μέν* and *δέ*. Since certain definite rivers and mountains are had in mind, use the article. We thus get *τοὺς μὲν ποταμοὺς διαβαίνοντες ἐπὶ δὲ τὰ ὄρη ἀναβαίνοντες*.

**6 f. generals**: H. 763; 764, 2; G. 1158, 1160. — **in everything**: *πάντα*, cognate acc. — **at**: *ἐν*.

**8. again and again**: *πολλάκις*. — **my**: use the personal pron. in the gen. For the position see H. 673, *b*; G. 977, 1.

**9. I kept telling**: the Greek would indicate the contrast between the new subject and that of the preceding sentence by expressing *ἐγώ* and using *δέ*, which will also properly connect the sentence with the former one. For *kept telling* use a single word in Greek.

**10. could not**: opt. H. 932, 2; G. 1487. Or the impf. ind. *may* be used, H. 936; G. 1489. — **until**: cf. *πρὶν ἂν συμβουλεύσηται* **270**, 29, and *πρὶν καταγάγοι* **273**, 15, with notes.

**11. they saw that I was**: lit. *I was plain being distressed.*

**12. my debts**: lit. *the things owed*, pres. pass. pple. used substantively.

**14. At one town**: *καὶ ἔν τινι πόλει*. — **general**: lit. *of all.*

**16. troops**: omit.

**17. as . . . in a body**: gen. abs.

**18. the Greeks began to**

the fear of the Persians. There for the first time it became clear how much better soldiers these Greeks are than my own people; and with them as auxiliaries I think I shall be able to defeat Artaxerxes.

**run**: cf. **274**, 30. — **fine**: καλός. — **thing**: omit.

**19. for the first time**: πρῶτον.

**20. how much**: dat. sing. neut. (H. 781; G. 1184) of the indef. rel. that is correlative with ὅσος. See H. 282; G. 429.

**21 f. my own people**: the article with the gen. of the reflexive pron. — **with**: either σύν or ἔχων may be used.

**22. as auxiliaries**: put in apposition with the word for *them*. Do not use ὡς. — **I shall be able**: H. 940; G. 895, 2.

## 281. *Anabasis*, I., 3, 1–12.

1. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρᾱς εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπώπτευον γὰρ ἤδη ἐπὶ βασιλέᾱ ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὑτοῦ στρατιώτᾱς ἐβιάζετο ἰέναι·

**1. ἔμεινε**: H. 607; G. 901.

**2 f. οὐκ ἔφασαν**: *refused*. Cf. **174**, I., 19 and note. It was now plain that Cyrus's pretense about the Pisidians was false. The march had already lasted three months, and they had passed directly by the Pisidians. — **τοῦ πρόσω**: the adv. alone would have been sufficient. But sometimes an adv., instead of being used alone, is virtually made a noun by prefixing the art.; this phrase-noun is then treated as an acc. of extent or adverbial acc., or (as here) a gen. of place. H. 760, *a*; G. 1138.

**4. ἐπὶ τούτῳ**: *on this basis; for this*. — **πρῶτος**: H. 619, *b*; G. 926.

**5. αὑτοῦ**: note the position. So in 10. — **ἐβιάζετο**: for derivation cf. **279**, *f*. For tense see H. 832; G. 1255.

οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαιντο προϊέναι. 2. Κλέαρχος δὲ τότε μὲν μῑκρὸν ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλη-
10 σίᾱν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρῡε πολὺν χρόνον ἑστώς· οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα δὲ ἔλεξε τοιάδε. 3. Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς

**6. ἔβαλλον**: supply *λίθοις*: lit. *threw at (repeatedly) with stones.*

**7. ἄρξαιντο**: indir. mid. H. 813; 816, 4; G. 1242, 2 and 3. *ἐπεί* is a rel. conj., and combined with the opt. mode of *ἄρξαιντο* means *whenever*. Thus the clause implies the condition *if ever they began*. This is a *general* condition referring to *past time*, and takes the opt. H. 890; 894, 2; 912; 913; 914, B, (2); G. 1393, 2; 1428, 1; 1431, 2.

**8. μῑκρόν**: H. 719 and *b*; G. 1060. Translate *barely escaped.* — **μή**: H. 1029; G. 1615. The same idiom appears in older Eng.; as, "You may as well forbid the mountain pines | *To wag their high tops* and *to make no noise*" (Shakspere), where we find the modern and the Greek idiom combined.

**9. ἔγνω**: *recognized.* — **δυνήσεται**: retains the mode as well as the tense of the dir. form. What he thought was *οὐ δυνήσομαι.*

**11. ἑστώς**: peculiar 2d perf. act. pple. of *ἵστημι*, more common than *ἑστηκώς*. H. 336, 454, 244 and *a*; G. 507, 508; 342. Translate, *he stood and wept.* Although the Greeks expressed their emotion more freely than we do, yet this action of the veteran soldier could not but excite attention and sympathy, as it was intended to do.

**12. Ἄνδρες**: regularly used as a general form of respectful address, followed by the more particular title, as *πολῖται, δικασταί* (*judges*), or *στρατιῶται.* Translate the second title only.

**13. μὴ θαυμάζετε**: the neg. *μή*, suggesting an exercise of will, shows that *θαυμάζετε* is impv. instead of indic. H. 874 and *a*; G. 1346. — **χαλεπῶς φέρω**: *am sorrowful*, or *depressed.*

*παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο καί με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μῦρίους ἔδωκε δᾰρεικούς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ καθηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. 4. καὶ πρῶτον μὲν πρὸς τοὺς*

**14. πράγμασι**: H. 778; G. 1181. Translate the phrase, *at the present situation.*

**15. τὰ ἄλλα**: cf. *μικρόν* 8 and note.

**16 f. μῦρίους ἔδωκε δᾰρεικούς**: the effect of the order is to give considerable prominence to *μῦρίους* and *ἔδωκε*. In a lively or earnest style, such as this speech exhibits, a favorite way of ending a sentence in which the verb is accompanied by a dependent noun with an adjective modifier, is this arrangement: (1) adjective modifier, (2) verb, (3) dependent noun. — **οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί**: *did not lay up* (lit. *deposit*) *for my private advantage.* *κατ-ε-θέ-μην* is in the *μι*-aor. mid. ind. 1st sing.

The entire conjugation of *τίθημι* should be learned at this point. H. 349, 329, 333; G. 504, 506. Note carefully the following irregularities. (For future convenience it is well to put the references against the form, in the paradigm, which is explained.) (1) In the pres. syst. *τιθεῖς*, *ἐτίθεις*, *ἐτίθει* and the opt. *τιθείμην* etc., H. 419, *a*; G. 630. Accent of *τιθεῖτον*, *τιθεῖμεν*, *τιθεῖτε*, *τιθεῖεν*, *τιθεῖτο*, *τιθοῖο*, H. 388; G. 131, 3. *τίθει*, H. 415, *b*; G. 753. *τιθείς* (for *τι-θε-ντ-ς*), H. 382, 56; G. 335; 131, 5. (2) In the *μι*-aor. the sing. of the ind. act. is wanting, and is supplied by the peculiar 1st aor. in *-κα-*, H. 432; G. 670. The other peculiarities of this system are described H. 443, *a*—*e*; G. 802. Note particularly that *ε* of the theme is *not* lengthened, and that *θεῖναι* (for *θε-εναι*) has the ending *-εναι*, with which compare *ἰ-έναι* and *δοῦναι*. (3) The perf. act. *τέθει-κα* is wholly irregular for *τέ-θη-κα*; and in fact *τέ-θη-κα* etc. are the classical forms, *τέθεικα* etc. not appearing in inscriptions before 100 B.C. There is a close resemblance in inflection between *τίθημι* and *δίδωμι*.

**18 f. ἐδαπάνων**: note the change of tense. — **πρὸς τοὺς Θρᾷκας**: equiv. to *τοῖς Θρᾳξί*. — **ὑπέρ**: *in behalf of.*

Θρᾷκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτῑμω-
20 ρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξε-
λαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας
Ἕλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν
ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοίην αὐτὸν
ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. 5. ἐπεὶ δὲ ὑμεῖς οὐ
25 βούλεσθε συμπορεύεσθαι, ἀνάγκη δή μοι ἢ ὑμᾶς
προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκεῖνον
ψευσάμενον μεθ' ὑμῶν εἶναι. εἰ μὲν δὴ δίκαια ποι-

**20 f. ἐξελαύνων**: in the original, not the secondary, meaning. — **βουλομένους**: notice the agreement.

**22. Ἕλληνας τὴν γῆν**: H. 724; G. 1069.

**23. εἴ τι δέοιτο**: what he thought was *ἐάν τι δέηται* (H. 898; G. 1403); this becomes opt. in the implied indir. discourse because introduced by a past tense, *ἐπορευόμην*. H. 937; G. 1502. — **ὠφελοίην**: H. 881 and *a*; G. 1365, 1369.

**24. ἀνθ' ὧν**: = *ἀντ' ἐκείνων ἅ*: in such phrases the antec. is regularly omitted when it is indef. — **εὖ ἔπαθον**: *πάσχω* does not in itself imply an unpleasant feeling, but means merely *experience* something; *εὖ* makes it clear that the experience was a pleasant one. Taken by itself, then, the phrase *εὖ ἔπαθον* is equivalent to *had been well treated* (for tense see H. 837), and so takes the gen. of the agent with *ὑπό*, like a pass. The entire clause must be translated freely, *in return for the favors which I had received from him.* — **ὑμεῖς**: emphatic, and so complimentary to the troops. The whole address is intended to tickle their sense of their own importance and so win their confidence, while suggesting that there are difficulties before them if they take this course, and barely hinting at the claims of honor.

**25. ἀνάγκη**: supply *ἐστί*. — **δή**: *of course*.

**26. προδόντα**: cf. *λαβόντα* **273**, 10. — **φιλίᾳ**: H. 777; G. 1183. — **χρῆσθαι**: for *χράεσθαι*, irreg. contraction. H. 412; G. 496. Translate *enjoy*.

**27. εἰ**: *whether*, introducing an indir. question. Eng. *if* is

*ἡσω οὐκ οἶδα, αἱρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέῃ πείσομαι. καὶ οὔποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἕλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς* 30 *τοὺς Ἕλληνας τὴν τῶν βαρβάρων φιλίαν εἱλόμην.* 6. *ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἕψομαι καὶ ὅ τι ἄν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος* 35 *ὅπου ἂν ὦ, ὑμῶν δὲ ἔρημος ὢν οὐκ ἂν ἱκανὸς οἶμαι εἶναι οὔτ' ἂν φίλον ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς οὕτω*

often used in the same way. Observe that indir. questions do not take the subjv. in Greek.

**28. οἶδα**: learn the conjugation. H. 491; G. 820. — **αἱρήσομαι**: H. 816, 1; G. 1246.

**29. ὅ τι ἂν δέῃ**: supply *πάσχειν*. For the mode see H. 912, 913, 916 (with example), 898; G. 1428, 1 and 2; 1434; 1403. — **πείσομαι**: from *πάσχω*; the form from *πείθω* would not yield a meaning suited to the context. — **οὔποτε οὐδείς**: H. 1030; G. 1619. Cf. **274**, 93 and note.

**30. εἰς**: *among, into the land of.*

**32. ὑμεῖς ἐμοί**: put side by side for contrast. So in 34 *ὑμᾶς ἐμοί.*

**33. σύν**: omit in Eng. *ἕπομαι* takes either the simple dat. of association (H. 772; G. 1175) or the dat. with *σύν*.

**35. ἄν**: belongs with *εἶναι*, which is thus shown to stand for a potential opt. H. 964; G. 1308. Cf. *περιγενόμενος ἄν* **270**, 25 and note.

**36 f. ὅπου ἂν ὦ**: cf. *ὅ τι ἂν δέῃ* 29 and note. — **ὑμῶν**: gen. of separation. H. 753, *g*; G. 1139, 1140, 1112. The reminder that he is an exile is an appeal to their sympathy. — **ἂν ἱκανὸς οἶμαι εἶναι**: cf. *ἂν οἶμαι τίμιος* 35. — **οὔτ' ἄν**: this *ἄν* is merely a repetition of *ἄν* in 36; it adds nothing, except that it lends a slight emphasis to the preceding *οὔτε*. H. 864; G. 1312.

**38. ὡς**: belongs with the pple. — **ἐμοῦ ἰόντος**: gen. abs., where we might expect rather *ὅτι ἐγὼ εἶμι*. — **ὅπῃ ἂν καὶ ὑμεῖς**:

τὴν γνώμην ἔχετε. 7. ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἵ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη παρὰ βασιλέᾱ πορεύεσθαι ἐπῄνεσαν· παρὰ δὲ Ξενίου καὶ Πᾱσίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλέαρχον. 8. Κῦρος δὲ τούτοις ἀποῥῶν τε καὶ λῡπούμενος μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρᾳ δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὡς καταστησομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. μετὰ δὲ ταῦτα συναγαγὼν τούς θ' ἑαυτοῦ στρατιώτᾱς καὶ

supply ἴητε, and cf. ὅ τι ἄν 29 and ὅπου ἄν 36. Translate freely, *Be quite sure therefore that I am going whichever way you do.*

**40. οἵ τε**: for accent of the art. see H. 112, *c*; G. 143, 4. — **αὐτοῦ**: emphasizes ἐκείνου, for which in Eng. use the proper name.

**41. ὅτι**: *because.* — **οὐ**: for position cf. οὐκ ἔφασαν 2. — **φαίη**: what does the mode indicate? — **πορεύεσθαι**: like ἰόντος 38 and ἰέναι 2, fut. in meaning. So in Eng. *am going.* — **ἐπῄνεσαν**: see ἐπαινέω. For the retention of ε at the end of the theme cf. καλέω, ἐκάλεσα.

**44. παρὰ Κλέαρχον**: acc. because of the motion implied in the verb.

**46. τῶν στρατιωτῶν**: gen. of separation with λάθρᾳ. H. 756; G. 1150.

**47. ἔλεγε θαρρεῖν**: *told him to be of good courage.* Only in this sense of *bid* does λέγω in the act. ordinarily admit the inf. in classical prose. — **ὡς**: indicates that the following gen. abs. is Klearchos's statement. Translate, *assuring him that this matter would be settled in the right way.*

**48. μεταπέμπεσθαι**: the tense denotes repetition: *keep sending for.* The object was to make it appear to the soldiers that Klearchos was really at enmity with Cyrus.

**50. θ'**: for τε. H. 79, 82; G. 48, 92.

*τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε. Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεί γε οὐ συνεπόμεθα αὐτῷ, οὔτε* 55 *ἐκεῖνος ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα·* 10. *ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχῡνόμενος ὅτι σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβών με δίκην ἐπιθῇ* 60

**51.** **αὐτῷ**: dat. after *προσ-* in *προσελθόντας*. — **τὸν βουλόμενον**: *any one who desired.*

**52** f. **τὰ Κύρου**: *the relation of Cyrus*, subj. of *ἔχει*. — **δῆλον ὅτι**: virtually = an adv. *δήλως*. In the original construction *δῆλόν ἐστι* was the principal clause, with a *ὅτι* clause as its subj. Next *δῆλον ὅτι*, with *ἐστί* omitted, was used parenthetically, as here. — **οὕτως ἔχει**: cf. *εὐνοϊκῶς ἔχοιεν* **256**, 5 and note. Translate, *the relation of Cyrus to us is evidently* (*δή* and *δῆλον ὅτι* together) *the same as ours to him.*

**55.** **γε**: cannot here be translated; *at least* is too clumsy. In actual speech the *ε* was elided before a vowel, so that the word did not even make a separate syllable.

**56.** **μισθοδότης**: that their pay has stopped is merely the first of the disadvantages suggested as resulting from their changed relation to Cyrus. — **ἀδικεῖσθαι**: since no subj. is expressed, while one is required, it must be the same as that of the governing verb. H. 940; G. 895, 2.

**57** f. **καὶ μεταπεμπομένου αὐτοῦ**: *even though he keeps sending for me.* H. 969, *e* and Rem.; 971, *c*; G. 1563, 6; 1568. — **τὸ μέγιστον**: *chiefly*; H. 626, *b*; G. 915.

**59.** **αἰσχῡνόμενος**: *from shame.* H. 969, *b* and Rem.; G. 1563, 2. — **ἐμαυτῷ**: dat. after *σύν-* in *σύνοιδα*. — **ἐψευσμένος**: supplementary pple. agreeing with the subj. H. 982 and *a*; G. 1578, 1590.

**60.** **ἔπειτα**: correl. with *μέν*

ὧν νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι. 11. ἐμοὶ οὖν δοκεῖ οὐχ ὥρᾱ εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύεσθαι ὅ τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι
65 ὅπως ἀσφαλέστατα μενοῦμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἕξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. 12. ὁ δ' ἀνὴρ πολλοῦ μὲν

58. — **δεδικώς**: cf. note on *αἰσχῡνόμενος*, 59. — **μή**: *lest, that.* — **δίκην**: *punishment.* — **ἐπιθῇ**: H. 887; G. 1378.

**61. ὧν**: for *τούτων ἅ*; cf. *ἀνθ' ὧν* 24 and note. *τούτων* would depend on *δίκη*; since the antec. is omitted, the rel. is made to depend on *δίκην*, instead of being left in its proper construction, the cognate acc. with *ἠδικῆσθαι*. H. 996, *a*, (2); G. 1031, 1032. Translate, *punishment for the wrongs he thinks he has received from me.* — **δοκεῖ**: impers., *to me therefore it seems to be no time.*

**62** f. **ἡμῖν**: H. 767; G. 1165. — **καθεύδειν**: depends on *ὥρᾱ*. H. 952; G. 1521. — **ἡμῶν αὐτῶν**: H. 742; G. 1102. — **βουλεύεσθαι**: supply *δοκεῖ ὥρᾱ εἶναι*. — **ὅ τι**: here indir. interrog., not indef. rel. as in 29 and 33. We use *what* in both senses. *ὅ τι χρὴ ποιεῖν* is the indir. form of *τί χρὴ ποιεῖν*; which is equivalent to *τί ποιῶμεν*; with the deliberative subjv. — **ἐκ τούτων**: "*next*, expressing time (sequence) with an implied idea of consequence, *in consideration of, in consequence of, the present circumstances.*"

**64. αὐτοῦ**: adv., *here.* Cf. *ποῦ, τοῦ*, which were originally genitives. — **σκεπτέον**: verbal from *σκέπτομαι*. For the formation, H. 475; G. 776, 1 and 3. For the syntax, H. 988, 990; G. 1594, 1597.

**65. ὅπως μενοῦμεν**: an excellent illustration of the way in which purpose clauses (H. 880, 885; G. 1362, 1372) arise from the indir. question and indef. rel. clause. — **δοκεῖ**: *seems best;* commonly called impers., but really having *ἀπιέναι* as subj.

**66. ἄπιμεν**: fut. in meaning, parallel with *μενοῦμεν* and *ἕξομεν*.

**68. πολλοῦ**: H. 753, *f*; G.

*ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἱππικὴν καὶ ναυτικὴν ἣν πάντες ὁμοίως ὁρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὥρᾱ λέγειν ὅ τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο.*

1135. — **μέν**: here stands *within the phrase* (πολλοῦ ἄξιος φίλος) which is contrasted with χαλεπώτατος ἐχθρός.

**69. ᾧ ἂν φίλος ᾖ**: implies the condition ἐὰν φίλος ᾖ. H. 765; 912; 913; 914; B. (1); 894, 1; G. 1174; 1428; 1431, 1; 1393, 1. So ᾧ ἂν πολέμιος ᾖ.

**72 f. οὐδέ**: here adverbial, slightly emphasizing πόρρω. — **δοκοῦμέν μοι**: we should use the impers. construction. The mild form of statement, as if the fact which is obvious to all were doubtful, makes all realize more forcibly the significance of the fact. — **αὐτοῦ**: gen. of separation with πόρρω. — **καθῆσθαι**: *to be encamped.* Learn ἧμαι and κάθημαι, H. 483, 484 and *a*; G. 814–816. — **ὥρᾱ**: supply ἐστί. — **λέγειν**: cf. καθεύδειν 62. — **γιγνώσκει**: *judges*, Lat. *sentit*. Note that the ind. is here used, not the subjv. Although ὅ τι and τὶς are indef., the time is not.

## 282. *Anabasis* I., 3, 13–21.

13. *Ἐκ δὲ τούτου ἀνέσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες οἷᾱ εἴη ἡ ἀπορίᾱ ἄνευ*

**1. ἐκ τούτου**: cf. ἐκ τούτων 281, 63. — **ἀνέσταντο**: force of the tense?

**2. λέξοντες**: H. 969, *c*; G. 1563, 4. — **ἐγίγνωσκον**: *really thought*, as opposed to those who are next mentioned. γιγνώσκω frequently means *form a judgment*, and *hold an opinion.*

**3. οἷᾱ**: the Greek is inclined to speak of the *quality* of things, as here (lit. *of what sort*), where we think rather of the magni-

τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. 14. εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἑλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδει' ἀγοράζεσθαι — ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι — καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. ἐὰν δὲ

tude (*how great*), or content ourselves with the less definite *what*.

**4. τῆς Κύρου γνώμης**: *Cyrus's consent.* — **μένειν, ἀπιέναι**: depend on ἀπορίᾳ. Cf. λέγειν **281**, 73 and note.

**5. δή**: *in particular.*

**6 f. ἑλέσθαι**: the mode shows that εἶπε 5 was used in the sense of *bade, told them.* Cf. ἔλεγε θαρρεῖν **281**, 47 and note. — **βούλεται**: the form of the dir. discourse retained. Observe that *simple* conditions take the indic., as in Eng. and Lat.

**8 f. ἡ δὲ ἀγορά . . . στρατεύματι**: not part of the speech, but thrown in parenthetically by Xenophon to show the manifest and intentional absurdity of the proposal.

**10 f. ἀποπλέοιεν**: H. 881; G. 1365.

**11. αἰτεῖν**: the force of εἶπε 5 still continues.

**12. ὅστις**: has for its antec. not Κῦρον but the more emphatic ἡγεμόνα. — **φιλίας**: the predicate position (H. 594, *b*; 670 and *a*; G. 971–973) and place of emphasis make the meaning very different from that of διὰ τῆς φιλίας χώρας, or διὰ φιλίας χώρας. Lit. *would lead them back through the land friendly;* that is, *render the land friendly through which he was to lead them.* This form of predication is a slight extension of the usage seen in such familiar sentences as, He wipes his face *dry.* The fact that a guide given by Cyrus was leading them would render the population friendly. εἶχον τὰς ἀσπίδας ἐκκεκαλυμμένας **274**, 20 ff., exhibits nearly the same construction. — **ἀπάξει**: H. 911; G. 1442. The clause is essentially the same in character as ὅπως μενοῦμεν **281**, 65.

*μηδὲ ἡγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον.* 15. *Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν*

**13** f. **μηδέ**: adv. Translate, *if he should not give them a guide either*, or, *if he should refuse to give them a guide too.* — **συντάττεσθαι, πέμψαι**: the force of *εἶπε* 5 still continues. — **τὴν ταχίστην**: H. 719, *a*, 3d line; G. 1060, 2d example. Cf. *τὴν ταχίστην ὁδόν* **274**, 44 f.

**14. προκαταληψομένους**: note the force of each element. We need not suppose that the Greek reader supplied *ἄνδρας* or any such word; the ending *-ους* expresses the idea of *ἄνδρας* distinctly enough, just as in *πολλούς* in the next line. For tense cf. *λέξοντες* 2 and note. There is no more emphasis on *ἄκρα* than on *προ-*: *to seize the heights in advance* (*first*).

**15** f. **φθάσωσι**: pl. because the subj. is at first thought of as general; it is then divided up into *Κῦρος* and *οἱ Κίλικες*. — **καταλαβόντες**: supplementary pple. with *φθάσωσι* agreeing with the subj. H. 984; G. 1586. For tense cf. *ἰδοῦσα* **274**, 35. — **ὧν**: relates to *Κίλικες*, and depends on *πολλούς* and *χρήματα*. — **ἔχομεν ἀνηρπακότες**: each word has its full ordinary force. Translate freely, *many of whom we hold as prisoners along with much of their property that we have carried off.* Observe the change to the dir. discourse. In the preceding indir. quotation *βούλεται* 7, *διδῷ* 11 and 13, *ἀπάξει* 12, and *φθάσωσι* 15 are in the same form as in the dir. This gives a liveliness of tone that leads up to the change in *ἔχομεν*.

**18** f. **τοσοῦτον**: *only so much.* The sets of correl. prons. and advs. (H. 282, 283; G. 429, 436) should gradually be thoroughly learned. — **ὡς στρατηγήσοντα ἐμέ**: acc. abs., a not infrequent construction in Xenophon. H. 973, 974; G. 1569, 1570. The gen. abs. *ὡς στρατηγήσοντος ἐμοῦ* would have had the same meaning. Cf. *ὡς*

λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἕλησθε πείσομαι ᾗ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὔηθες

ἐμοῦ οὖν λόντος . . . οὕτω τὴν γνώμην ἔχετε **281**, 38 f. — **στρατηγίαν**: cognate acc. Translate, *Let no one of you speak in the belief that I* (note the emphatic form *ἐμέ*) *will be general in this campaign.*

**20** f. **ἐμοί**: H. 991; G. 1597. — **ποιητέον**: supply *ἐστί*. — **ὡς δέ**: though correl. with *ὡς μέν* 18 in form and in thought, *ὡς* does not here have the same office as above, but is declarative, equivalent to *ὅτι*. The clause depends upon a verb like *ἴστε be assured*, in the mind of the speaker, — the opposite of *μηδεὶς λεγέτω*, which suggests it. — **πείσομαι**: from *πείθω* or *πάσχω*? — **ᾗ δυνατὸν μάλιστα**: cf. *ᾗ ἐδύνατο τάχιστα* **273**, 29 f.

**22. εἰδῆτε**: do not confuse the forms from *οἶδα* (*ᾔδη, εἰδῶ, εἰδείην, ἴσθι, εἰδέναι, εἰδώς*) and those from *εἶδον* (*ἴδω, ἴδομι, ἰδέ, ἰδεῖν, ἰδών*). Though derived from the same root, the forms and meanings are entirely distinct.

**23. ὥς τις . . . ἀνθρώπων**: lit. *as any one else also of men most*; that is, *as well as any one else whatever.*

**25** f. **τοῦ . . . κελεύοντος**: translate by a rel. clause. — **ὥσπερ Κύρου ποιουμένου**: gen. abs., *ὥσπερ* denoting a comparison, which we must denote by *as if*, although the Greek phrase does not imply a condition: *just as if Cyrus were making his expedition back again*, a slightly humorous way of saying *giving up his project and marching back*, as he would have to do if he assented to the demand. — **ἐπιδεικνὺς δέ**: cf. *τριᾶκοσίους μέν, τριᾶκοσίους δέ* **273**, 24 and note. We may give the effect of *μέν* and *δέ* combined with the repetition by saying, *pointing out on the one hand . . . and on the other hand.* — **ὡς**: there is nothing in the context to determine which

*εἴη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λῡμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἂν Κῦρος δῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαβεῖν;* 17. *ἐγὼ γὰρ οἰκοίην μὲν* 30
*ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἕπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται ἐξελ-*

shade of meaning is intended here, that which we express by *that*, or the one which we express by *how*. The Greek did not distinguish them, but we are obliged to do so.

**27. παρὰ τούτου**: instead of the acc. of the person, which was used in 10. — **ᾧ**: dat. of disadvantage; we say *whose enterprise*. — **λῡμαινόμεθα**: sudden change to the dir. form, as in 16.

**28. εἰ πιστεύσομεν**: H. 893, *c*; G. 1391.

**29. ἡμῖν**: dat. of advantage.

**30. Κῦρον**: obj. of *κελεύειν*; supply *ἡμᾶς* as subj. of *κελεύειν*. The sentence is ironical, the thought being, If we are to assume that he will be so kind as to give us a guide in order to make our return safe and easy, we might as well trust his good nature a little farther and ask him to occupy the heights in order to defend us from the Cilicians; of course he would do neither. — **ἐγὼ γάρ**: introduces the reason for the statement in the previous section, that it was silly to talk of asking such favors of the man whom they were injuring. In Eng. it is more idiomatic to begin this sentence without *for*, leaving the causal relation to be understood.

**31** f. **ἃ δοίη**: implies the condition *εἰ αὐτὰ δοίη*, H. 917, 900; G. 1436, 1408. — **ταῖς τριήρεσι**: *with his war-ships*, dat. of means. — **καταδύσῃ**: cf. *ἐπιθῇ* **281**, 60 and note. — **φοβοίμην δ' ἄν**: correl. with *οἰκοίην μὲν ἄν* 30 f. The two synonyms differ but little here, although *φοβοίμην* is stronger, and the order is similar to that in 24 and 26. — **ᾧ**: attracted (H. 994; G. 1031) to the case of *ἡγεμόνι*, for which cf. *σὺν ὑμῖν* **281**, 33 and note, also *αὐτῷ* **281**, 55.

**33. δοίη**: cf. *δοίη* 31. — **ὅθεν**: the antec. (*ἐκεῖσε*) is omitted, being indef. — **οὐκ ἔσται**: *it will be impossible.*

θεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν
35 αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. ἀλλ' ἐγώ
φημι ταῦτα μὲν φλυαρίας εἶναι· 18. δοκεῖ δέ μοι
ἄνδρας ἐλθόντας πρὸς Κῦρον, οἵτινες ἐπιτήδειοι, σὺν
Κλεάρχῳ ἐρωτᾶν ἐκεῖνον τί βούλεται ἡμῖν χρῆσθαι·
καὶ ἐὰν μὲν ἡ πρᾶξις ᾖ παραπλησία οἵᾱπερ καὶ
40 πρόσθεν ἐχρῆτο τοῖς ξένοις, ἕπεσθαι καὶ ἡμᾶς καὶ
μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων·
19. ἐὰν δὲ μείζων ἡ πρᾶξις τῆς πρόσθεν φαίνηται

**34** f. **ἄκοντος**: put with **Κύρου**. — **λαθεῖν αὐτόν**: shows the primary meaning of λανθάνω and the common construction with it. The emphasis falls upon **ἄκοντος** and **λαθεῖν**. — **ἀπελθών**: nowise different, except in tense, from **ἀπιών**. With λανθάνω and φθάνω the supplementary pple. regularly has the same tense as the finite verb; with τυγχάνω the pple. commonly agrees in tense, but there are many exceptions. Cf. φθάσωσι καταλαβόντες 15 f.; also τρεφόμενον ἐλάνθανε and ὃν ἐτύγχανε **270**, 20 f. Translate, *I should like, if I go away without Cyrus's consent, to go without his knowing it.*

**36. δοκεῖ μοι**: *it seems best to me*, the subj. being the clause beginning with **ἄνδρας** and ending with **βουλεύεσθαι** 48, in which the leading infinitives are **ἐρωτᾶν, ἕπεσθαι, εἶναι, ἀξιοῦν, ἀπαγγεῖλαι, βουλεύεσθαι.**

**37. ἐπιτήδειοι**: has here its primary meaning, *suitable;* the meaning seen in **ἐπιτήδεια** 8 is secondary, and is found only in the neut. pl.

**38. τί**: cognate acc. with **χρῆσθαι**, *what use he wishes to make of us.*

**39. ἐὰν ᾖ**: the condition refers to fut. time; *if the enterprise proves to be.* — **οἵᾱπερ**: we should expect **ἐκείνῃ ἥνπερ**; instead of that the antec. is omitted, though it is here definite, and the rel. of *quality* used (cf. note on **οἷα** 3) in the case of the omitted antec. **ἥνπερ** or **οἵᾱνπερ** would have had with **ἐχρῆτο** the same construction as **τί** 38.

**40. πρόσθεν**: the journey mentioned in **225**, 8 ff.

**42. τῆς πρόσθεν**: supply **πράξεως.**

*καὶ ἐπιπονωτέρᾳ καὶ ἐπικινδῡνοτέρᾳ, ἀξιοῦν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίᾱν ἀφιέναι· οὕτω γὰρ καὶ ἑπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθῡμοι* 45 *ἑποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὅ τι δ' ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι.* 20. *ἔδοξε ταῦτα, καὶ ἄνδρας ἑλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἳ ἠρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ'* 50 *ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμᾱν ἐχθρὸν ἄνδρα ἐπὶ*

**43** f. **πείσαντα, πεισθέντα**: agree with **Κῦρον** understood, subj. of **ἄγειν** and **ἀφιέναι**. His readiest means of persuading the soldiers would of course be an offer of higher pay; this is what is hinted at in **πείσαντα**. — **πρὸς φιλίᾱν**: *in friendship.* We may give the general effect of the parallelism of the sentence thus: *that they should ask that he either win our consent before leading us on, or let us go in friendship with his consent.* — **ἀφῑέναι**: from **ἀφίημι**. The form from **ἄπειμι** *go away* would be **ἀπιέναι**. Learn the conjugation of **ἵημι**, H. 476; G. 810. Note the resemblance to, and the few differences from **τίθημι**, which should be thoroughly reviewed with **ἵημι**. The long **ῑ** in the pres. reduplication is irregular.

**45. ἑπόμενοι**: translate as if it were **εἰ ἑποίμεθα**. So **ἀπιόντες** as if it were **εἰ ἀπίοιμεν**.

**47. δεῦρο**: instead of **ἐνθάδε** (*here*) because of the motion implied in **ἀπαγγεῖλαι**.

**48. πρὸς ταῦτα**: *with reference to this.* — **ἔδοξε ταῦτα**: *this was agreed to.* **ἔδοξε** is regularly used to denote the passage of a resolution. For the time being the Greek army has become a mass-meeting, in which proposals are made, advocated by speeches, and put to vote; the question is decided by majority of hands raised, and the minority submit. This procedure was as familiar to the democratic states of Greece as to us; indeed it originated among them.

**50. τὰ δόξαντα**: *the questions agreed upon.* — **τῇ στρατιᾷ**: indir. obj. of **δόξαντα**.

τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν ᾖ ἐκεῖ, τὴν δίκην ἔφη χρῄζειν ἐπιθεῖναι αὐτῷ, ἐὰν δὲ φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. 21. ἀκούσαντες δὲ ταῦτα οἱ αἱρετοὶ ἀπαγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψίᾳ μὲν ἦν ὅτι ἄγοι πρὸς βασιλέᾱ, ὅμως δὲ ἐδόκει ἕπεσθαι. προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὗ πρότερον ἔφερον, ἀντὶ δᾱρεικοῦ τρία ἡμιδᾱρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέᾱ ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε τῷ φανερῷ.

**52.** εἶναι: ἀκούω, like ὁράω, αἰσθάνομαι, οἶδα, takes the supplementary pple. more often than the inf. The inf. probably marks the statement more distinctly as an indir. speech, that is, as a matter of mere hearsay.

**53.** κᾆν: for καὶ ἐάν, by crasis, H. 76 and *b*; G. 42.

**54.** ᾖ: cf. note on ᾖ 39. The condition is of the same sort as in φύγῃ 55.

**55.** ἡμεῖς: again the change to the more lively dir. form.

**57.** τοῖς δὲ ὑποψίᾳ ἦν: = οἱ δὲ ὑπώπτευον.

**58 f.** προσαιτοῦσι μισθόν: lit. *demand pay in addition*. We put the idea of προς- in the form of a modifier of μισθόν, and say, *demand higher pay*.

**60.** οὗ: for τούτου ὅ: gen. after ἡμιόλιον, which has a comparative force, *a half more*. — ἔφερον: *were receiving*.

**61.** τρία ἡμιδᾱρεικά: we say *a daric and a half*.

**62 f.** ἔν γε τῷ φανερῷ: this expression makes it evident that some, probably most, understood pretty well what the real purpose of Cyrus was.

## Uses of the Subjunctive and Optative.

**283.** All the common uses of the subjunctive and optative have now been illustrated and should at this point be thoroughly reviewed. To assist in this, summaries are here given, with references to the Grammar. The pupil should collect out of the text as many examples of each construction as possible. The uses of these modes can easily be so learned at this point that they will give no serious trouble hereafter.

### 284. *The Subjunctive.*

1. In Principal Clauses.

*a.* Hortative. H. 866, 1; G. 1344.

*b.* In prohibitions, in the aorist only. H. 866, 2; G. 1346.

*c.* Deliberative. H. 866, 3; G. 1358.

2. In Subordinate Clauses.

*a.* Denoting pure purpose. H. 881; G. 1365.

*b.* After expressions of fear. H. 887; G. 1378.

*c.* In conditions

(1) of the present general form. H. 894, 1; G. 1393, 1.

(2) of the future more vivid form. H. 898; G. 1403.

Also in relative clauses implying such conditions. H. 912, 913; G. 1428; 1431, 1; 1434.

*d.* With ἕως and other words signifying *until*, and with πρίν *before, until*, when they imply *expectation*. H. 921, 924; G. 1465, 1469.

### 285. *The Optative.*

1. In Principal Clauses.

*a.* In wishes, referring to future time (*without* ἄν). H. 870; G. 1507.

*b*. Potential (*with* ἄν). H. 872; G. 1327.

So in conclusions of less vivid future conditions. H. 900; G. 1408.

2. In Dependent Clauses.

*a*. Denoting pure purpose, after past tenses. H. 881; G. 1365.

*b*. After expressions of fear, after past tenses. H. 887; G. 1378.

*c*. In conditions

(1) of the past general form. H. 894, 2; G. 1393, 2.

(2) of the future less vivid form. H. 900; G. 1408.

Also in relative clauses implying such conditions. H. 912, 913; G. 1431, 2; 1436.

*d*. With ἕως and other words signifying *until*, and with πρίν *before*, *until*, when they imply *expectation*, after past tenses. H. 921, 924; G. 1465, 1469.

*e*. In indirect discourse, after past tenses. H. 932, 2; 937; G. 1481, 2; 1502.

Observe that those uses of the optative which involve the principles of indirect quotation (namely, *a*, *b*, *d*, *e* under 2) are permissive only, not required. The forms of direct speech *may* be retained after past tenses, and are retained in nearly half the cases. To retain them gives the same effect of liveliness which is produced by the historical present, or by the sudden changes from indirect to direct form in principal clauses.

## Conditional Sentences, Indirect Discourse.

**286.** All common forms of conditional sentences have been illustrated, except those contrary to reality. With some classes it may be well to postpone the connected review of these sentences until later; but in any case, as soon as the forms yet lacking occur, the entire subject should be

reviewed as presented in H. 889–900, 912–918; G. 1381–1420, omitting the paragraphs in the smallest type and the less important paragraphs in type of the second size.

In the same way should be reviewed the subject of indirect discourse as presented in H. 928–937, 946; G. 1475–1503, 1522, 1523.

NOTE. — In the Greek-English vocabulary the theme of each verb is given in parenthesis immediately after the first form; next follows the class to which the present belongs, unless it is of the variable-vowel class. Under most compound verbs the theme is given as a compound of the preposition and the simple theme; for the principal parts look under the simple verb. The derivation or composition, when known, is generally indicated in square brackets [ ] just before the translation. This matter is so given that the student can trace the successive steps in word-formation more precisely than in most vocabularies or dictionaries. For example, it is indicated that ἐπιβουλεύω is a compound of ἐπί and βουλεύω, that βουλεύω is formed from βουλή, and βουλή from βούλομαι. Unless care is taken in clear cases to impress upon students the historical order of word-formation, the whole subject of etymology is likely to appear a mass of guess-work, and so be of little use and some positive harm. In cases of doubt of course the matter should not be pressed. Words which occur only in Part I. are treated less fully than the others. The English-Greek vocabulary is complete for the Exercises that precede the beginning of the Anabasis. The additional words needed for the four exercises based on the early sections of the Anabasis are not included, because it is better for the student to accustom himself to rely, for such words, upon the Greek text.

The following abbreviations are used in the book, with some others that need no explanation.

act. = active.
adj. = adjective.
adv. = adverb.
antec. = antecedent.
aor. = aorist.
app. = apposition.
art. = article.
cf. = *confer*, compare.
cl. = class.
comp. = comparative.
conj. = conjunction.
correl. = correlative.
decl. = declension.
dem. = demonstrative.
dep. = deponent.
dir. = direct.
e.g. = for example.
Eng. = English.
equiv. = equivalent.
f., ff. = following.
fut. = future.
i.e. = that is.
impers. = impersonal.
impf. = imperfect.
impv. = imperative.
indef. = indefinite.
indic. = indicative.
indir. = indirect.
inf. = infinitive.
interr. = interrogative.
intr. = intransitive.
Lat. = Latin.
lit. = literal, literally.
mid. = middle.
neg. = negative.
obj. = object.
opt. = optative.
p., pp. = page, pages.
pass. = passive.
pass. s. = passive suffix.
perf. = perfect.
pers. = person.
plup. = pluperfect.
pple. = participle.
pred. = predicate.
prep. = preposition.
pres. = present.
priv. = privative.
pron. = pronoun.
red. = reduplication.
rel. = relative.
subj. = subject.
subjv. = subjunctive.
subst. = substantive.
sup. = superlative.
syst. = system.
trans. = transitive.
t. s. = tense suffix.
var. vow. = variable vowel.
vocab. = vocabulary.

# GREEK-ENGLISH VOCABULARY.

## A.

**Ἀβροκόμᾱς**, -ᾱ (H. 149; G. 188, 3, end), ὁ, *Abrokomas.*

**Ἄβῡδος**, -ου, ἡ, *Abydos.*

**ἀγαθός**, -ή, -όν, *good.* Comp. ἀμείνων, βελτίων, κρείττων, sup. ἄριστος, βέλτιστος, κράτιστος.

**ἄγαμαι** (ἀγα-, root cl., H. 404; G. 619), ἠγάσθην, *admire.*

**ἀγγέλλω** (ἀγγελ-, ι-cl., H. 399; G. 593), ἀγγελῶ, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην, *announce, report.*

**ἄγγελος**, -ου, ὁ, *messenger.*

**ἀγορᾱ́**, -ᾶς, ἡ, [ἀγείρω *assemble*], *assembly; market-place, market.*

**ἀγοράζω** (ἀγοραδ-, ι-cl., H. 398; G. 584, 585, 587), ἀγοράσω, ἠγόρασα, ἠγόρακα, ἠγόρασμαι, ἠγοράσθην, [ἀγορᾱ́], *buy.* (Cf. our verb *market.*)

**ἄγριος**, -ᾱ, -ον, [ἀγρός *field, country*], *wild.*

**ἄγω** (ἀγ-), ἄξω, ἤγαγον (H. 436; G. 535), ἦχα, ἦγμαι, ἤχθην, *drive, lead.*

**ἀγωγός**, -οῦ, ὁ, [ἄγω], *leader, guide.*

**ἀγών**, ἀγῶνος, ὁ, [ἄγω], *contest.*

**ἀγωνίζομαι**, [ἀγών], *struggle, engage in a contest.*

**ἀδελφός**, -οῦ, ὁ, *brother.*

**ἀδικέω** (ἀδικε-), ἀδικήσω, etc., [ἄδικος], *injure, wrong.*

**ἄδικος**, -ον, [α priv., δίκη], *unjust, wrong.*

**ἀήρ**, ἀέρος, ὁ, **air.**

**Ἀθῆναι**, -ῶν, αἱ, *Athens.*

**Ἀθηναῖος**, -ᾱ, -ον, [Ἀθῆναι], *Athenian.*

**ἀθλητής**, -οῦ, ὁ, **athlete.**

**ἆθλον**, -ου, τό, *prize.*

**ἆθλος**, -ου, ὁ, *athletic game.*

**ἀθροίζω** (ἀθροιδ-, ι-cl., H. 396, 398; G. 579, 584, 585, 587), ἀθροίσω, ἤθροισα, ἤθροικα, ἤθροισμαι, ἠθροίσθην, [ἀθρόος *together*], *assemble, muster,* (trans.); dir. mid. *assemble* (intr.).

**Αἰνιᾶνες**, **-ων**, **οἱ**, *Ainiānes* or *Aenianians*, in southwestern Thessaly.

**αἱρετός**, **-ή**, **-όν**, verbal of **αἱρέω**; **οἱ αἱρετοί**, *the men chosen, the committee.*

**αἱρέω** (**αἱρε-**, **ἑλ-**), **αἱρήσω**, **εἷλον**, (**ἕλω**, etc., H. 359, *a*; G. 537 and 2), **ᾕρηκα**, **ᾕρημαι**, **ἡρέθην**, *seize, take;* indir. mid., *choose, elect.*

**αἰσθάνομαι** (**αἰσθ-**, **αἰσθη-**, nas. cl., H. 402, *b*; G. 603, 605), **αἰσθήσομαι**, **ᾐσθόμην**, **ᾔσθημαι**, *perceive.*

**αἰσχύνω** (**αἰσχυν-**, ι-cl., H. 400; G. 596), **αἰσχυνῶ**, **ᾔσχῡνα**, **ᾐσχύνθην**, [cf. **αἰσχύνη** *shame*], *put to shame;* dir. mid., *be ashamed.*

**αἰτέω** (**αἰτε-**), **αἰτήσω**, **ᾔτησα**, **ᾔτηκα**, **ᾔτημαι**, **ᾐτήθην**, *ask for, demand, entreat.*

**αἰτιάομαι** (**αἰτια-**), **αἰτιάσομαι**, etc., [**αἰτίᾱ** *cause*], *give as the cause, accuse, blame.*

**ἀκῑνάκης**, **-ου**, **ὁ**, [Persian word], *short sword.*

**ἀκμή**, **-ῆς**, **ἡ**, *summit, prime.*

**ἀκούω** (**ἀκου-**), **ἀκούσομαι**, **ἤκουσα**, **ἀκήκοα** (H. 368, 44; G. 529), **ἤκουσμαι**, **ἠκούσθην**, *hear.*

**ἀκρόπολις**, **-εως**, **ἡ**, [**ἄκρος**, **πόλις**], **acropolis.**

**ἄκρος**, **-ᾱ**, **-ον**, *at the point* or *end* (H. 671; G. 978); **τὸ ἄκρον**, *the top* or *end;* **τὰ ἄκρα**, *the heights.*

**ἄκων**, **ἄκουσα**, **ἄκον**, [**α** priv., **ἑκών**], *unwilling.*

**ἄλγος**, **-εος**, **τό**, *pain.*

**ἀλέξω** (**ἀλεξ-**, **ἀλεκ-**), **ἀλέξομαι**, **ἠλεξάμην**, *ward off, defend one's self against.*

**ἀλλά**, [**ἄλλος**], *but*, more strongly adversative than **δέ**.

**ἀλλάττω** (**ἀλλαγ-**, ι-cl., H. 397; G. 584, 588), **ἀλλάξω**, **ἤλλαξα**, **ἤλλαχα**, **ἤλλαγμαι**, **ἠλλάγην** or **ἠλλάχθην**, *exchange.*

**ἀλλήλων**, **-ᾱ**, **-ω**, only du. and pl., oblique cases, [**ἄλλος**], *each other.*

**ἄλλος**, **-η**, **-ο**, *other;* after the art. often *the remaining, the rest of.*

**ἅμα**, adv., *at the same time.*

**ἅμαξα**, **-ης**, **ἡ**, [**ἅμα**, **ἄγω**], *wagon.*

**ἁμαξιτός**, **-όν**, [**ἅμαξα**, **εἶμι**], *traversed by wagons;* **ὁδὸς ——**, *wagon-road.*

**ἀμελέω** (**ἀμελε-**), **ἀμελήσω**, etc., [**ἀμελής**], *neglect, be careless.*

**ἀμελής**, **-ές**, [**α** priv., **μέλει** *it is a care*], *careless, neglectful.*

**ἀμήχανος**, **-ον**, [**α** priv., **μηχανή**], *without device, impracticable.*

**ἄμπελος**, **-ου**, **ἡ**, *vine.*

**ἀμφί**, prep. w. acc., *about, in connection with.*

**ἀμφότερος, -ᾱ, -ον**, *both.*

**ἄν**, post-pos. adv., cannot be translated by itself. Its uses are described in H. 857–862; G. 1299–1316.

**ἀναβαίνω** (**ἀνα** + **βαν-, βα-**), *go up, go inland.*

**ἀνάβασις, -εως, ἡ**, [**ἀναβαίνω**], *ascent, journey inland.*

**ἀναγιγνώσκω** (**ἀνα** + **γνο-**), *read.*

**ἀνάγκη, -ης, ἡ**, *necessity;* with **ἐστί** expressed or understood, *it is necessary.*

**ἀναγνούς**, see **ἀναγιγνώσκω.**

**ἀνάλυσις, -εως, ἡ** [**ἀναλύω**], *undoing*, **analysis.**

**ἀναλύω**, *unloose, take apart*, **analyze.**

**ἀναρπάζω** (**ἀνα** + **ἁρπαδ-**), *snatch up, carry off as booty.*

**ἀνδράποδον, -ου, τό**, [**ἀνήρ, -ποδον** being perhaps a derivative ending], *slave.*

**ἄνευ**, improper prep. w. gen., *without.*

**ἀνήρ, ἀνδρός, ὁ**, *man* as distinguished from woman, differing from **ἄνθρωπος** as Lat. *vir* from *homo.*

**ἄνθος, -εος, τό**, *flower.*

**ἄνθρωπος, -ου, ὁ**, *man, human being*, Lat. *homo.*

**ἀνιάω** (**ἀνια-**), **ἀνιάσω, ἠνίασα, ἠνίᾱθην**, [**ἀνίᾱ** *grief*], *grieve, distress.*

**ἀνίστημι** (**ἀνα** + **στα-**), *raise up, cause to stand up;* dir. mid. and **μι**-aor., *arise.*

**ἀνταγωνιστής, -οῦ, ὁ**, [**ἀντί, ἀγωνιστής**], **antagonist.**

**ἀντί**, prep. w. gen., *instead of;* in comp. the older meaning *against, in opposition*, is often retained.

**ἀντιπαρασκευάζω** (**ἀντι** + **παρασκευαδ-**), *prepare in turn* or *in opposition.*

**ἀντιπέρᾱς** [**ἀντί, πέρᾱς** *on the other side*], adv. w. gen., *over against.*

**ἀντίστασις, -εως, ἡ**, [**ἀντί, στάσις** *party*, from **ἵστημι**], *opposing party.*

**ἀντιστασιώτης, -ου, ὁ**, [**ἀντίστασις**], *political opponent, member of the opposing party.*

**ἄντρον, -ου, τό**, *cave.*

**ἄνω**, adv. [**ἀνά**], *upward, above; inland.*

**ἄξιος, -ᾱ, -ον**, *worthy.*

**ἀξιόω** (**ἀξιο-**), **ἀξιώσω**, etc., [**ἄξιος**], *deem worthy, think fit, claim as proper, request.*

**ἀπαγγέλλω** (**ἀπο** + **ἀγγελ-**), *bring back word, report.*

**ἀπάγω** (**ἀπο** + **ἀγ-**), *lead away* or *back.*

**ἀπαιτέω** (ἀπο + αἰτε-), *ask as due, demand.*

**ἀπαράσκευος, -ον** [α priv., παρασκευή], *unprepared.*

**ἄπειμι** (ἀπο + ἰ-, see εἶμι), *go away.*

**ἀπέρχομαι** (ἀπο + ἐρχ-, ἐλθ-, ἐλυθ-), ἀπῆλθον, ἀπελήλυθα, *go* or *come away.*

**ἀπέχω** (ἀπο + σεχ-, ἐχ-, ἐχ-, σχ-, σχη-), *hold off, be distant.*

**ἀπῆλθον**, see ἀπέρχομαι.

**ἀπό**, prep. w. gen., *from, away from.* In comp. *off, away;* often indicates that something is *due* (see ἀπαιτέω, ἀποδίδωμι).

**ἀποδείκνῡμι** (ἀπο + δεικ-), *appoint.*

**ἀποδίδωμι** (ἀπο + δο-), *give what is due,* hence *pay.*

**ἀποκρίνομαι** (ἀπο + κριν-, κρι-), ἀποκρινοῦμαι, ἀπεκρῑνάμην, ἀποκέκριμαι, *reply.*

**ἀποκτείνω** (ἀπο + κτεν-, κτον-), *kill, put to death, execute.*

**ἀπολαμβάνω** (ἀπο + λαβ-, ληβ-), *take back, receive back.*

**ἀπόλλῡμι** (ἀπο + ὀλ-, ὀλε-, nas. cl., H. 402, *e*; G. 608; ὄλλῡμι is prob. for ὀλνῡμι), ἀπολῶ, ἀπώλεσα, ἀπωλόμην, ἀπολώλεκα, ἀπόλωλα, in the act. pres., fut., 1st aor., 1st perf., *lose, destroy;* in the mid. pres., fut., 2d aor., and in the 2d perf. act., *be lost* or *destroyed, perish.*

**Ἀπόλλων, -ωνος**, ὁ, *Apollo,* son of Zeus and Leto, god of the sun, of health, of divination, of music and poetry.

**ἀποπέμπω** (ἀπο+πεμπ-, πομφ-), *send away, send back;* indir. mid., *send from one's self, dismiss, let go.*

**ἀποπλέω** (ἀπο + πλυ-, πλευ-), *sail away.*

**ἀπορέω** (ἀπορε-), ἀπορήσω, etc., [ἄπορος], *be perplexed.*

**ἀπορῐ́ᾱ, -ᾱς**, ἡ, [ἄπορος], *difficulty, perplexity.*

**ἄπορος, -ον** [α priv., πόρος], *without resource,* hence *perplexed.*

**ἀποστέλλω** (ἀπο + στελ-, σταλ-), *send away.*

**ἀπόστολος, -ου**, ὁ, [ἀποστέλλω], *envoy, ambassador.*

**ἀποχωρέω** (ἀπο + χωρε-), *withdraw, retreat.*

**ἀριθμέω** [ἀριθμός], *count.*

**ἀριθμός, -οῦ**, ὁ, *number, enumeration.*

**Ἀρίστιππος, -ου**, ὁ, [ἄριστος, ἵππος], *Aristippos.*

**ἄριστος, -η, -ον**, sup. of ἀγαθός.

**Ἀρκάς, -άδος**, ὁ, *Arcadian.*

**ἅρμα, -ατος**, τό, *chariot.*

**ἁρμάμαξα**, -ης, ἡ, [ἅρμα, ἅμαξα], *covered carriage.*

**ἁρπάζω** (ἁρπαδ-, ι-cl., H. 398; G. 584, 585, 586), **ἁρπάσω**, **ἥρπασα**, **ἥρπακα**, **ἥρπασμαι**, **ἡρπάσθην**, *seize, plunder.*

**Ἀρταξέρξης**, -ου, ὁ, *Artaxerxes.*

**ἀρχαῖος**, -ᾱ, -ον [ἀρχή], *ancient; τὸ ἀρχαῖον, of old, formerly.*

**ἀρχή**, -ῆς, ἡ, [ἄρχω], *beginning; government; province.*

**ἄρχω** (ἀρχ-), **ἄρξω**, **ἦρξα**, **ἦργμαι**, **ἤρχθην**, *be first*, hence *begin*, and *rule.*

**ἄρχων**, pple. of **ἄρχω** as subst., *commander.*

**ἀσθενέω** (ἀσθενε-), **ἀσθενήσω**, etc. [**ἀσθενής**], *be weak* or *sick.*

**ἀσθενής**, -ές [α priv., **σθένος** *strength*], *weak.*

**Ἀσία**, -ᾱς, ἡ, *Asia.*

**Ἀσπένδιος**, -ᾱ, -ον, [**Ἄσπενδος** city in Pamphylia], *Aspendian.*

**ἀσπίς**, -ίδος, ἡ, *shield.*

**ἄστρον**, -ου, τό, *star.*

**ἀσφαλέστατα**, sup. of **ἀσφαλῶς.**

**ἀσφαλής**, -ές, [α priv., **σφάλλω** *make fall*], *safe, secure.*

**ἀσφαλῶς** [**ἀσφαλής**], *safely;* comp. **ἀσφαλέστερον**, sup. **ἀσφαλέστατα.**

**ἀτῑμάζω** (ἀτῑμαδ-, ι-cl., H. 398; G. 584, 585, 587), **ἀτῑμάσω**, **ἠτίμασα**, **ἠτίμακα**, **ἠτίμασμαι**, **ἠτῑμάσθην**, [**ἄτῑμος**], *disgrace, dishonor.*

**ἄτῑμος**, -ον [α priv., **τῑμή**], *without honor, unhonored.*

**αὖ**, postpos. adv., *again, in turn.*

**αὐλός**, -οῦ, ὁ, *pipe.*

**αὐτόματος**, -η, -ον, [**αὐτός**, root μα- *will*], *self-acting;* **ἀπὸ** (or **ἐκ**) **τοῦ αὐτομάτου**, *voluntarily, of one's own accord.*

**αὐτός**, -ή, -ό, *self, myself, himself*, etc. (1) Lat. *ipse.* This is always the meaning of the word when in the pred. position with a substantive, and when standing alone in the nom. (2) When preceded by the article, Lat. *idem.* (3) Standing alone in any case but the nom. it serves as the personal pron. of the 3d pers., *him, her, it*, etc.

**αὐτοῦ**, adv., *here.*

**αὑτοῦ**, -ῆς, contracted from **ἑαυτοῦ**, etc.

**ἀφαιρέω** (**ἀπο** + **αἱρε-**, **ἑλ-**), *take away from, deprive*, often in indir. mid.

**ἀφίημι** (**ἀπο** + **ἑ-**), *send away, let go.*

**ἀφικνέομαι** (**ἀπο** + **ἱκ-**, nas. cl., H. 402, *d*; G. 607), **ἀφίξομαι**, **ἀφῖκόμην**, **ἀφῖγμαι**, *arrive, come.*

**ἀφίστημι** (ἀπο + στα-), **ἀποστήσω, ἀπέστησα, ἀπέστην, ἀφέστηκα, ἀπεστάθην**, *set off, cause to revolt;* dir. mid., μι-aor., and perf. act., *revolt.*

**Ἀχαιός, -ά, -όν**, *Achaian.*

**ἄχθομαι** (ἀχθ-, ἀχθε-), **ἀχθέσομαι, ἠχθέσθην**, [cf. **τὸ ἄχθος** *burden*], *be burdened, troubled.*

## B.

**βαίνω** (βαν-, βα-, ι-cl., H. 400; G. 594, 610), **βήσομαι, ἔβην, βέβηκα, -βέβαμαι** in comp., **-βάθην** in comp., *go.*

**βάλλω** (βαλ-, βλη-, ι-cl., H. 399; G. 593), **βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην**, *throw, throw at.*

**βαρβαρικός, -ή, -όν**, [**βάρβαρος**], *connected with foreigners;* **τὸ βαρβαρικόν**, *foreign* or *Persian force.*

**βάρβαρος, -ου, ὁ**, *foreigner,* **barbarian.**

**βάρος, -εος, τό**, *weight.*

**βασιλεία, -ᾶς, ἡ**, [**βασιλεύω**], *act of ruling, royal power, kingdom, throne.*

**βασίλειος, -ᾱ, -ον**, [**βασιλεύς**], *royal, kingly;* subst. in the neut. pl., *fortified palace, castle.*

**βασιλεύς, -έως, ὁ**, *king.*

**βασιλεύω** (βασιλευ-), **βασιλεύσω**, etc., [**βασιλεύς**], *be king, reign.*

**βέλτιστος, -η, -ον**, sup. of **ἀγαθός.**

**βιάζομαι** (βιαδ-, ι-cl., H. 398; G. 587), **βιάσομαι, ἐβιασάμην, βεβίασμαι, ἐβιάσθην**, [**βίᾱ** *force*], *compel, force.*

**βιβλίον, -ου, τό**, *book.*

**βιβλιοπώλης, -ου, ὁ**, [**βιβλίον, πωλέω**], *bookseller.*

**βίος, -ου, ὁ**, *life.*

**βοήθεια, -ᾶς, ἡ**, [**βοηθέω**], *help, succor.*

**βοηθέω** (βοηθε-), **βοηθήσω**, etc., [**βοηθός** *helper*], *help, succor.*

**Βοιώτιος, -ᾱ, -ον**, *Boeotian.*

**Βοιωτός, -οῦ, ὁ**, *Boeotian.*

**βορέᾱς, -ου, ὁ**, *north-wind.*

**βοτάνη, -ης, ἡ**, *grass, herb.*

**βουλεύω** (βουλευ-), **βουλεύσω**, etc., [**βουλή**], *plan;* indir. mid., *plan for* or *with one's self, deliberate, consider.*

**βουλή, -ῆς, ἡ**, [**βούλομαι**], *will, wish;* commonly *plan, counsel;* also *council.*

**βούλομαι** (βουλ-, βουλη-), **βουλήσομαι, βεβούλημαι, ἐβουλήθην**, *wish, desire.*

**βωμός, -οῦ, ὁ**, *altar.*

## Γ.

**γάμος**, **-ου**, ὁ, *marriage.*

**γάρ**, postpos. conj., *for.*

**γέ**, enclitic particle, emphasizing the preceding word by restriction, *at least;* often not to be rendered by a separate word.

**γέλως**, **-ωτος**, ὁ, *laughter.*

**γενεά**, **-ᾶς**, ἡ, [γίγνομαι], *family.*

**γένεσις**, **-εως**, ἡ, [γίγνομαι], *birth, origin,* **genesis.**

**γένος**, **-εος**, τό, [γίγνομαι], *race.*

**γέφῡρα**, **-ᾶς**, ἡ, *bridge.*

**γῆ**, **γῆς**, ἡ, *earth, land.*

**γίγνομαι** (**γεν-**, **γενη-**, **γον-**), **γενήσομαι**, **ἐγενόμην**, **γέγονα**, **γεγένημαι**, *become, be born,* (of events) *take place.*

**γιγνώσκω** (**γνο-**, incep. cl., H. 403; G. 613), **γνώσομαι**, **ἔγνων**, **ἔγνωκα**, **ἔγνωσμαι**, **ἐγνώσθην**, *come to know, perceive, become aware, recognize, come to hold an opinion;* the aor. and perf. may sometimes be rendered *know*, but the ordinary words for *know* are **οἶδα** and **ἐπίσταμαι.**

**γλύφω**, *carve.*

**γλῶσσα** or **γλῶττα**, **-ης**, ἡ, *tongue, language.*

**γνώμη**, **-ης**, ἡ, [γιγνώσκω], *judgment, thought, mind, consent;* also *proverb.*

**γράμμα**, **-ατος**, τό, [γράφω], *writing, letter* (of the alphabet).

**γράφω** (**γραφ-**), **γράψω**, **ἔγραψα**, **γέγραφα**, **γέγραμμαι**, **ἐγράφην**, *write.*

**γυμνάζω** (**γυμναδ-**, ι-cl., H. 398; G. 584, 585, 587), **γυμνάσω**, **ἐγύμνασα**, **γεγύμνακα**, **γεγύμνασμαι**, **ἐγυμνάσθην**, [γυμνός], *exercise.*

**γυμνάσιον**, **-ου**, τό, [γυμνάζω], **gymnasium.**

**γυμνής**, **-ῆτος**, ὁ, [γυμνός], *light-armed soldier.*

**γυμνός**, **-ή**, **-όν**, *naked, bare.*

**γυνή**, **γυναικός**, ἡ, *woman, wife.*

**γωνίᾱ**, **-ᾱς**, ἡ, *corner, angle.*

## Δ.

**δαίμων**, **-ονος**, ὁ, *divinity, spirit.*

**δακρύω** (**δακρῡ-**), **δακρύσω**, **ἐδάκρῡσα**, **δεδάκρῡκα**, *weep.*

**δαπανάω** (**δαπανα-**), **δαπανήσω**, etc., [**δαπάνη** *expense*], *expend.*

**δᾱρεικός**, **-οῦ**, ὁ, [**Δᾱρεῖος**], **daric**, a Persian gold coin, worth $5.40 in our gold.

**Δᾱρεῖος**, **-ου**, ὁ, *Dareios* or *Darius.*

**δασμός**, **-οῦ**, ὁ, *tribute.*

**δέ**, postpos. conj., indicating a slight contrast with something preceding; *but, and,* often correl. with **μέν**.

**δεδιώς**, pple. of 2d perf. **δέδια** (H. 490, 5; G. 804 **δείδω**), *fearing.*

**δείκνῡμι** (**δεικ-**, nas. cl., H. 402, *e*; G. 608), **δείξω**, **ἔδειξα**, **δέδειχα**, **δέδειγμαι**, **ἐδείχθην**, *point out, show.*

**δέκα**, indecl., *ten.*

**δεκάς**, **-άδος**, **ἡ**, *company of ten,* **decad.**

**Δελφοί**, **-ῶν**, **οἱ**, *Delphi.*

**δένδρον**, **-ου**, **τό**, *tree.*

**δεξιός**, **-ά**, **-όν**, *right* (opp. to *left*).

**δέον**, **δέοντος**, **τό**, neut. pple. of **δεῖ**, *that which is needful:* **εἰς τὸ δέον** *satisfactorily.*

**δέρμα**, **-τος**, **τό**, [**δέρω**], *skin, hide.*

**δέρω** (**δερ-**, **δαρ-**), **δερῶ**, **ἔδειρα**, **δέδαρμαι**, **ἐδάρην**, *flay.*

**δεσπότης**, **-ου**, **ὁ**, *master.*

**δεῦρο**, adv., *hither.*

**δέω** (**δε-**, **δεη-**), **δεήσω**, **ἐδέησα**, **δεδέηκα**, *lack, want;* impers., **δεῖ**, **δεήσει**, **ἐδέησε**, **δεδέηκε**, *there is need of, it is necessary, must, ought,* Lat. *opus est;* mid., **δέομαι**, **δεήσομαι**, **δεδέημαι**, **ἐδεήθην**, *want, ask, entreat.*

**δή**, postpos. particle. Its meanings are very elusive; they may be grouped under two heads, which cannot always be clearly distinguished. (1) Its force falls on a single word or phrase, marking the idea as being immediately present to the mind, giving greater definiteness or positiveness. The word thus made prominent is the one immediately preceding **δή** (yet another particle, as **μέν**, may intervene). The effect can sometimes be rendered in English by the tone of the voice only, sometimes *indeed, clearly,* may be used. **τότε δή**, *then indeed.* Sometimes it has an ironical force, *of course!* (2) It belongs to the entire clause. It then stands near the beginning, and often marks the statement as obvious, or to be expected under the known circumstances. This effect may be given by *of course, plainly, obviously.* When inferential, like **οὖν**, it may be rendered *accordingly,* unemphatic *now* or *so.* **μὲν δή** is a frequent combination; each particle usually has its full separate force.

**δῆλος**, -η, -ον, *plain, evident.*

**δημοκρατίᾱ**, -ᾱς, ἡ, [**δῆμος**, **κρατέω**], **democracy.**

**δῆμος**, -ου, ὁ, *people;* often *the democratic party* as opposed to the oligarchical faction.

**διά**, prep., (1) w. gen., *through;* (2) w. acc., *on account of, because of;* **διὰ πολλά** *for many reasons.*

**διαβαίνω** (**δια** + **βαν-**, **βα-**), *go through, cross.*

**διαβάλλω** (**δια** + **βαλ-**, **βλη-**), *attack the character of, slander, accuse falsely.*

**διάγω** (**δια** + **ἀγ-**), *lead through; pass one's time,* and so *continue.* **λέγων διῆγε**, *continued to speak, kept speaking.*

**διαιρέω**, *divide.*

**δίαιτα**, -ης, ἡ, *mode of life.*

**διᾱκόσιοι**, -αι, -α, *two hundred.*

**διαλέγομαι**, *converse.*

**διαρπάζω** (**δια** + **ἁρπαδ-**), *plunder, sack.*

**διατίθημι** (**δια** + **θε-**, root cl., H. 404; G. 619), **διαθήσω**, **διέθηκα**, **διατέθηκα** or **διατέθεικα**, **διατέθειμαι**, **διετέθην** (for **διεθέθην**), *dispose, bring into a certain disposition, treat.*

**διδάσκω**, *teach.*

**δίδωμι** (**δο-**, root cl., H. 404; G. 619), **δώσω**, **ἔδωκα**, **δέδωκα**, **δέδομαι**, **ἐδόθην**, *give.*

**δίκαιος**, -ᾱ, -ον, [**δίκη**], *just, right.*

**δίκη**, -ης, ἡ, *decision* of a judge; *sentence, penalty; right, justice.*

**διό** (for **διὰ ὅ**), *on account of which, wherefore, therefore.*

**δίς**, *twice.*

**δισχίλιοι**, -αι, -α, (**δίς**, **χίλιοι**), *two thousand.*

**δόγμα**, -ατος, τό, *opinion.*

**δοκέω** (**δοκε-**, **δοκ-**), **δόξω**, **ἔδοξα**, **δέδογμαι**, **ἐδόχθην**, *think, seem;* 3d sing. impers., *seems, seems best;* of a proposal in an assembly, *be adopted, pass.*

**Δόλοπες**, -ων, οἱ, *Dolopes*, tribe on the southwest borders of Thessaly.

**δόξα**, -ης, ἡ, *opinion.*

**δοῦλος**, -ου, ὁ, *slave.*

**δουλόω** (**δουλο-**), **δουλώσω**, etc., [**δοῦλος**], *enslave.*

**δρᾶμα**, -τος, τό, *deed;* **drama.**

**δράω**, *do, accomplish.*

**δρόμος**, -ου, ὁ, [**δραμεῖν** *run*], *running, race.*

**δύναμαι** (**δυνα-**, root cl., H. 404; G. 619), **δυνήσομαι**, **δεδύνημαι**, **ἐδυνήθην**, *can, be able;* of words, *signify.*

**δύναμις**, -εως, ἡ, [**δύναμαι**], *force, power;* also *significance, meaning.*

**δυνάστης**, **-ου**, ὁ, *powerful man, nobleman.*

**δυνατός**, **-ή**, **-όν**, [**δύναμαι**], *able;* of things, *possible.*

**δύο**, **δυοῖν**, *two.*

**δύω** (**δῡ-**, **δυ-**), **δύσω**, **ἔδῡσα**, **ἔδῡν**, **δέδῡκα**, **δέδυμαι**, **ἐδύθην**, *cause to sink*, also *enter;* dir. mid., with **μι**-aor. and perf. act., *sink*, intrans.

**δώδεκα**, indecl., [**δύο**, **δέκα**], *twelve.*

**δῶρον**, **-ου**, τό, [**δίδωμι**], *gift.*

## E.

**ἐάν**, [**εἰ**, **ἄν**], *if*, with the subjv. Also written **ἄν** and **ἤν**.

**ἑαυτοῦ**, **-ῆς**, **-οῦ**, [stem **ἑ-**, **αὐτός**], reflex. pron., *one's self, himself, herself, itself.* Also written **αὑτοῦ**, etc.

**ἑβδομάς**, **-άδος**, ἡ, *week.*

**ἕβδομος**, **-η**, **-ον**, *seventh.*

**ἐγκέλευστος**, **-ον**, [**ἐν**, **κελεύω**], *bidden, incited.*

**ἐγώ**, **ἐμοῦ**, or **μοῦ**, *I.*

**ἐθέλω** (**ἐθελ-**, **ἐθελη-**), **ἐθελήσω**, **ἠθέλησα**, **ἠθέληκα**, *be willing*, in Attic prose almost always implying less distinct choice and desire than **βούλομαι** *wish.* (In poetry this difference is not made.)

**εἰ**, proclit. conj., *if;* sometimes *whether.*

**εἰδέναι**, **εἰδῆτε**, see **οἶδα**.

**εἶδον**, see **ὁράω**.

**εἶδος**, **-εος**, τό, *shape, figure.*

**εἶησαν**, see **εἰμί**.

**εἴκοσι**, indecl., *twenty.*

**εἰκών**, **-όνος**, ἡ, *image, statue.*

**εἰμί** (**ἐσ-**, root cl., H. 404, 478; G. 619, 806), **ἔσομαι**, *am, be.*

**εἶμι** (**ἰ-**, root cl., H. 477; G. 808, 1–3), *go*, often future in meaning.

**εἶναι**, see **εἰμί**.

**εἶπον**, see **φημί**.

**εἴρηκα**, **εἴρημαι**, see **φημί**.

**εἰς**, proclitic prep. w. acc., *into, in* with verbs of motion; *for* (denoting purpose), *with reference to, bearing upon;* with numbers, *about.*

**εἷς**, **μία**, **ἕν**, *one.*

**εἰσβάλλω** (**εἰς** + **βαλ-**, **βλη-**), *throw into; make entrance into, enter.*

**εἰσβολή**, **-ῆς**, ἡ, [**εἰσβάλλω**], *pass into* a region, *entrance.*

**εἰσελαύνω** (**εἰς** + **ἐλα-**), *ride* or *march into.*

**εἰσέρχομαι** (**εἰς** + **ἐρχ-**, **ἐλθ-**, **ἐλυθ-**), *enter.*

**εἰσί(ν)**, *(they) are;* see **εἰμί**.

**εἴσω** or **ἔσω**, adv. w. gen., [**εἰς**], *within, inside.*

**εἶτα**, adv., *afterwards, then, secondly.*

**ἐκ**, see **ἐξ**.

**ἕκαστος**, **-η**, **-ον**, *each.*

**ἑκατόν**, indecl., *one hundred.*

**ἐκβάλλω** (ἐξ + βαλ-, βλη-), *cast out, expel, banish.*

**ἐκδέρω** (ἐκ + δερ-, δαρ-), *flay, skin.*

**ἐκεῖ**, adv., *yonder, there.*

**ἐκεῖνος**, -η, -ο, dem. pron., [ἐκεῖ], *he* (the more remote), Lat. *ille.*

**ἐκκαλέω** (ἐξ + καλε-, κλη-), *call out.*

**ἐκκαλύπτω** (ἐξ + καλυβ-), *uncover.*

**ἐκκλησίᾱ**, -ᾱς, ἡ, [ἐκκαλέω], *assembly.*

**ἐκλείπω** (ἐξ+λιπ-, λειπ-, λοιπ-), *leave by going out, abandon.*

**ἐκπίπτω** (ἐξ + πετ-, πεσ-, πτω-), *fall out, be banished,* used as pass. of **ἐκβάλλω**.

**Ἕκτωρ**, -ορος, ὁ, *Hektor* or *Hector.*

**ἐκφεύγω** (ἐξ + φυγ-, φευγ-), *escape.*

**ἑκών**, -οῦσα, -όν, decl. like an aor. pple., *willing, voluntarily.*

**ἐλαύνω** (ἐλα-, nas. cl., H. 402, *e*; G. 603, 612), **ἐλῶ**, (H. 424; G. 665, 1 and 2), **ἤλασα**, **ἐλήλακα**, **ἐλήλαμαι**, **ἠλάθην**, *drive.* (**ἐλαύνω** is prob. for **ἐλα-νυ-ω**.)

**ἕλεσθαι**, see **αἱρέω**.

**ἐλεύθερος**, -ᾱ, -ον, *free.*

**ἐλθεῖν**, see **ἔρχομαι**.

**Ἑλλάς**, -άδος, ἡ, *Greece, Hellas.*

**Ἕλλην**, -ος, ὁ, *Greek, Hellene.*

**Ἑλληνικός**, -ή, -όν, [Ἕλλην], *Grecian, Greek;* **τὸ Ἑλληνικόν**, *Greek force.*

**Ἑλλησποντιακός**, -ή, -όν, [Ἑλλήσποντος], *Hellespontic, on the Hellespont.*

**Ἑλλήσποντος**, -ου, ὁ, [Ἕλλη, **πόντος** *sea*], *Hellespont,* or sea of Helle, who was said to have been drowned there; now the Dardanelles.

**ἐλπίς**, ίδος, -ή, *hope.*

**ἐμαυτοῦ**, [ἐμέ, **αὐτός**], reflex. pron., not used in nom., *of myself.*

**ἐμβαίνω** (ἐν + βαν-, βα-), *go on board, embark.*

**ἐμβάλλω** (ἐν + βαλ-, βλη-), *throw in;* of rivers, *empty into.*

**ἐν**, proclitic prep. w. dat., *in.*

**ἔνθα**, adv., [ἐν], dem., *there;* rel., *where.*

**ἐνοικέω** (ἐν + οἰκε-), *dwell in;* **οἱ ἐνοικοῦντες**, *the inhabitants.*

**ἐνοράω** (ἐν + ὁρα-), *see in* something, *see therein.*

**ἐνταῦθα**, adv., [ἐν], *there, here; thereupon, then.*

**ἐντεῦθεν**, adv., [ἐν], *thence.*

**ἐντυγχάνω** (ἐν + τυχ-, τυχη-, τευχ-), *chance upon, fall in with, meet,*

**ἐξ**, before consonants **ἐκ**, proclitic prep. w. gen., *out of, from.*

**ἕξ**, indecl., *six.*

**ἐξαιτέω** (**ἐξ** + **αἰτε-**), *ask from;* indir. mid., *beg out, obtain the release of by entreaty.*

**ἐξελαύνω** (**ἐξ** + **ἐλα-**), *drive out, drive forth;* intrans. (**ἵππον** omitted), *march forth, march.*

**ἐξελθεῖν**, see **ἐξέρχομαι.**

**ἐξέρχομαι** (**ἐξ**+**ἐρχ-**, **ἐλθ-**, **ἐλυθ-**), *come out.*

**ἐξέτασις**, **-εως**, ἡ, [**ἐξ-ετάζω** *scrutinize, inspect*], *inspection, review.*

**ἔξω**, *outside.*

**ἐπαγγέλλω** (**ἐπι** + **ἀγγελ-**), *proclaim;* subjective mid., *announce from one's self, offer, promise.*

**ἔπαθον**, see **πάσχω.**

**ἐπαινέω** (**ἐπι** + **αἰνε-**), **ἐπαινέσομαι**, **ἐπῄνεσα**, **ἐπῃνέθην**, [**αἰνέω** is from **αἶνος** *praise*], *praise, commend, applaud.*

**ἐπεί**, conj., temporal, *when, after;* causal, *since.*

**ἐπειδή** [**ἐπεί**, **δή**], conj., *when, after.*

**ἔπειμι** (**ἐπι**+**ἐσ-**, see **εἰμί**), *be upon* or *over.*

**ἔπειμι** (**ἐπι** + **ἰ-**, see **εἶμι**), *advance, attack.*

**ἔπειτα**, adv., [**ἐπί**, **εἶτα**], *thereupon, next, secondly.*

**ἐπί**, prep., *on, upon.* (1) W. gen., *on, upon.* (2) W. dat., *on, upon; in dependence on, in the power of, for.* (3) W. acc., *to, towards, against.* In comp., *upon, against, in addition;* **ἐπὶ τεττάρων**, *by fours, four deep.*

**ἐπιβουλεύω** (**ἐπι**+**βουλευ-**), *plan, plot,* or *scheme against.*

**ἐπιβουλή**, **-ῆς**, ἡ, [**ἐπί**, **βουλή**], *plot, design against* one.

**ἐπιδείκνῡμι** (**ἐπι**+**δεικ-**), *show to, exhibit, display; point out.*

**ἐπικίνδῡνος**, **-ον**, [**ἐπί**, **κίνδῡνος**], *dangerous.* Comp. **ἐπικινδῡνότερος**, sup. **ἐπικινδῡνότατος.**

**ἐπικρύπτω** (**ἐπι**+**κρυφ-**), *cover over, conceal.*

**ἐπιμελέομαι** (**ἐπι**+**μελε-**), **ἐπιμελήσομαι**, **ἐπιμεμέλημαι**, **ἐπεμελήθην**, *take care of, attend to, give attention to.*

**ἐπίπονος**, **-ον**, [**ἐπί**, **πόνος**], *laborious, toilsome.* Comp. **ἐπιπονότερος**, sup. **ἐπιπονώτατος.**

**ἐπίρρυτος**, **-ον**, [verbal of **ἐπιρρέω** *flow upon*], *well watered.*

**ἐπίσκοπος**, **-ου**, ὁ, *overseer, guardian.*

**ἐπίσταμαι** (ἐπιστα-), **ἐπιστήσομαι, ἠπιστήθην**, *know, understand.*

**ἐπιστολή, -ῆς, ἡ**, *letter*, **epistle.**

**ἐπιτήδειος, -ᾱ, -ον**, *suitable, fit;* **τὰ ἐπιτήδεια**, *supplies, provisions.*

**ἐπιτίθημι** (ἐπι + θε-), *put upon;* **δίκην ἐπιτίθημι**, *inflict punishment on.*

**ἐπιτρέπω** (ἐπι + τρεπ-, τροφ-, τραπ-), *turn over to, give up to.*

**ἐπιχωρέω** (ἐπι + χωρε-), *advance.*

**ἕπομαι** (σ(ε)π-, ἑπ-), **ἕψομαι, ἐσπόμην** (for ἐσ(ε)πομην, rough breathing irregularly taken from pres.; synopsis, **σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος**), *follow.*

**ἑπτά**, indecl., *seven.*

**Ἐπύαξα, -ης, ἡ**, *Epyaxa.*

**ἔργον, -ου, τό**, *work.*

**ἔρημος, -η, -ον**, *lonely, solitary, bereft.*

**ἐρίζω** (ἐριδ-, ι-cl., H. 398; G. 584, 585), **ἤρισα**, [**ἔρις, -ιδος**, *strife*], *contend.*

**ἑρμηνεύς, -έως, ὁ**, [**Ἑρμῆς** *Hermes*, messenger of Zeus], *interpreter.*

**ἐρυμνός, -ή, -όν**, *fortified, strong.*

**ἔρχομαι** (ἐρχ-, ἐλθ-, ἐλυθ-, H. 539, 2 and *a*; G. 621), **ἦλθον, ἐλήλυθα**, *come, go.* The fut. is supplied generally by **εἶμι.**

**ἐρῶ**, see **φημί.**

**ἐρωτάω** (ἐρωτα-, ἐρ-), **ἐρωτήσω**, etc.; also 2d aor. **ἠρόμην**, *ask, inquire.*

**ἔσται**, see **εἰμί.**

**ἐστί(ν)**, *is;* see **εἰμί.**

**ἔσχατος, -η, -ον**, *last, farthest, extreme.*

**ἔσω**, see **εἴσω.**

**ἕτερος, -ᾱ, -ον**, *other* (generally, one of *two*).

**ἔτι**, adv. Of time, referring to the pres. or past, *still, yet, longer;* referring to the fut., *further, longer, again.* Of degree, *yet, still.*

**ἔτυμος, -η, -ον**, *true, real, genuine.*

**εὖ**, adv., *well.*

**εὐδαίμων, -ον**, [**εὖ, δαίμων**], *fortunate, happy, prosperous.*

**εὐήθεια, -ᾱς, -ἡ**, [**εὐήθης**], *simplicity, folly.*

**εὐήθης, εὔηθες**, [**εὖ, ἦθος**], *of good character;* then *simple-hearted, silly, foolish.*

**εὐνοϊκός, -ή, -όν**, [**εὖ, νοῦς** *mind*], *kindly, friendly.*

**εὐνοϊκῶς**, adv., [**εὐνοϊκός**], *in a kindly way;* **εὐνοϊκῶς ἔχω**, *be kindly disposed* or *loyal.*

**εὑρίσκω** (**εὑρ-**, **εὑρε-**, inceptive cl., H. 403; G. 613), **εὑρήσω**, **ηὗρον**, **ηὕρηκα**, **ηὕρημαι**, **ηὑρέθην**, *find.* (2d aor. impv. **εὑρέ**, H. 387, *b*; G. 131, 2.)

**εὖρος**, **-ους**, **τό**, *width.*

**Εὐφράτης**, **-ου**, **ὁ**, *Euphrātes.*

**εὐώνυμος**, **-ον**, [**εὖ**, **ὄνυμα**], *of good name; left*, used for **ἀριστερός** *left* to avoid a word of bad omen.

**ἐχθρός**, **-ά**, **-όν**, [**ἔχθω** *hate*], *hateful, hostile;* subst., *enemy.*

**ἔχω** (**σεχ-**, **ἐχ-**, **ἑχ-**, **σχ-**, **σχη-**, see 239), **ἕξω** or **σχήσω**, **ἔσχον**, **ἔσχηκα**, **ἔσχημαι**, *have.* The pres. pple. may often be translated *having under one's command*, and so *with.* Accompanied by an adv. **ἔχω** often means *be in a certain state*, which the adv. denotes; the phrase is then nearly equivalent to **εἰμί** with the adj. to which the adv. corresponds; **εὐνοϊκῶς ἔχω**, *be well disposed.*

**ἕως**, conj., *while, until.*

## Z.

**ζεύγνῡμι** (**ζυγ-**, **ζευγ-**, nas. cl., H. 402, *e*; G. 608), **ζεύξω**, **ἔζευξα**, **ἔζευγμαι**, **ἐζύγην**, *join, yoke.*

**ζύγον**, **-ου**, **τό**, [**ζεύγνῡμι**], *yoke.*

**ζῷον**, **-ου**, **τό**, *animal.*

## H.

**ἤ**, conj., *or;* after a comp., *than.*

**ἥβη**, **-ης**, **ἡ**, *youth.*

**ἡγεμών**, **-όνος**, **ὁ**, [**ἡγέομαι**], *leader, guide.*

**ἡγέομαι** (**ἡγε-**), **ἡγήσομαι**, **ἡγησάμην**, **ἥγημαι**, [**ἄγω**], *lead; think, believe, consider.*

**ἡδέως**, adv., [**ἡδύς**], *gladly.*

**ἤδη**, adv., *now, already.*

**ἥδομαι** (**ἡδ-**), **ἥσθην**, *be pleased.*

**ἡδυπαθέω** (**ἡδυπαθε-**), **ἡδυπαθήσω**, etc., [**ἡδυπαθής** *having pleasant sensations, enjoying one's self*, **ἡδύς**, **πάθος**], *live in pleasure.*

**ἡδύς**, **-εῖα**, **-ύ**, *pleasant, delicious*, (figuratively) *sweet.*

**ἦθος**, **-εος**, **τό**, *character.*

**ᾗ**, adv., dat. sing. fem. of **ὅς**, *in what way, as.*

**ἥκω** (**ἡκ-**), **ἥξω**, *come, return;* pres. generally perf. in meaning, *am come.*

**ἥλιος**, **-ου**, **ὁ**, *sun.*

**ἡμέρᾱ**, **-ᾱς**, **ἡ**, *day.*

**ἡμέτερος**, **-ᾱ**, **-ον**, [**ἡμεῖς**], *our.*

**ἡμιδᾶρεικόν**, **-οῦ**, **τό**, [**ἡμι-** *half*, **δᾶρεικός**], *half-daric.*

**ἡμιόλιος**, **-ᾱ**, **-ον**, [**ἡμι-** *half*, **ὅλος**], *containing one and a half, half as much more.*

**ἦν**, see **εἰμί**.
**ἠξίου**, see **ἀξιόω**.
**ἦσαν**, see **εἰμί**.
**ἡττάομαι** (**ἡττα-**), **ἡττήσομαι**, **ἥττημαι**, **ἡττήθην**, [**ἧττα** *defeat*, **ἥττων** *inferior*], *be defeated*, used as pass. of **νῑκάω**.

## Θ.

**θάλαττα**, **-ης**, **ἡ**, *sea*.
**θάνατος**, **-ου**, **ὁ**, *death*.
**θαρρέω** (**θαρρε-**), **θαρρήσω**, etc., [**θάρσος**, **θάρρος** *courage*], *be of good courage*.
**θᾶττον**, adv., comp. of **ταχέως**.
**θαυμάζω** (**θαυμαδ-**, ι-cl., H. 398; G. 584, 585, 587), **θαυμάσω**, **ἐθαύμασα**, **τεθαύμακα**, **τεθαύμασμαι**, **ἐθαυμάσθην**, *wonder*, *wonder at*, *admire*.
**θέᾱ**, **-ᾶς**, **ἡ**, *sight*, *show*.
**θέᾱτρον**, **-ου**, **τό**, **theatre**.
**θεός**, **-οῦ**, **ὁ**, *a god*, *God*.
**θεραπεύω** (**θεραπευ-**), **θεραπεύσω**, etc., *serve*, *worship*.
**θερμόν**, **-οῦ**, **τό**, *heat*.
**θέσις**, **-εως**, **ἡ**, *position*, *putting*.
**Θετταλίᾱ**, **-ᾱς**, **ἡ**, *Thessaly*.
**Θετταλός**, **-οῦ**, **ὁ**, *Thessalian*.
**θεωρέω**, (**θεωρε-**), **θεωρήσω**, etc., [**θεωρός** *spectator*, from **θέᾱ**], *view*, *witness*, *review* an army.
**θηρεύω** (**θηρευ-**), **θηρεύσω**, etc., [**θήρ** *beast*], *hunt*.
**θηρίον**, **-ου**, **τό**, [**θήρ** *beast*], *beast*.
**Θόανα**, **-ων**, **τά**, *Thoana*.
**Θρᾷξ**, **Θρᾳκός**, **ὁ**, *Thracian*.
**Θύμβριον**, **-ου**, **τό**, *Thymbrion*.
**θύρᾱ**, **-ᾱς**, **ἡ**, *gate*, *door*; **αἱ θύραι**, *residence*, *quarters*, especially of the Persian king.
**θύω** (**θῡ-**, **θυ-**), **θύσω**, **τέθῡκα**, **τέθυμαι**, **ἐτύθην**, *sacrifice*.

## I.

**ἴδιος**, **-ᾱ**, **-ον**, *one's own*, *private*.
**ἰδιώτης**, **-ου**, **ὁ**, [**ἴδιος**], *private person*, *private soldier*.
**ἰδοῦσα**, see **ὁράω**.
**ἱερεύς**, **-έως**, **ὁ**, *priest*.
**ἱερός**, **-ᾱ**, **-όν**, *sacred*.
**ἵημι** (**ἰ-**, root cl., H. 476; G. 810), **ἥσω**, **ἧκα**, **εἷκα**, **εἷμαι**, **εἵθην**, *set in motion*, *send*.
**ἱκανός**, **-ή**, **-όν**, [root **ἱκ-** seen in **ἀφικνέομαι**], *capable*, *competent*, *sufficient*, *enough*.
**Ἰκόνιον**, **-ου**, **τό**, *Ikonion* or *Iconium*.
**ἴλη**, **-ης**, **ἡ**, *troop*, *squadron*.
**ἵνα**, conj., *where*; *in order that*, *that* denoting purpose.
**ἱππεύς**, **-έως**, **ὁ**, [**ἵππος**], *horseman*, *cavalryman*.
**ἱππικός**, **-ή**, **-όν**, [**ἵππος**], *pertaining to horses*; **δύναμις ἱππική**, *cavalry*.

**ἵππος**, -ου, ὁ, *horse.*

**ἴσος**, -η, -ον, *equal.*

**Ἰσσοί**, -ῶν, οἱ, or **Ἰσσός**, -οῦ, *Issos* or *Issus.*

**ἵστημι** (στα-, root cl., H. 404; G. 619), **στήσω**, **ἔστησα**, **ἔστην**, **ἕστηκα**, (**-ἵσταμαι** in a few compounds), **ἐστάθην**, *set, station, cause to stand;* dir. mid. and μι-aor., *station one's self, take one's stand;* perf. and fut. perf. act., *stand.*

**ἱστορίᾱ**, -ᾱς, ἡ, **history, story.**

**ἰσχῡρός**, -ᾱ, -όν, [**ἰσχύς** *strength*], *strong.*

**ἰσχῡρῶς**, adv., [**ἰσχῡρός**], *extremely.*

**Ἴωνες**, -ων, οἱ, *Ionians.*

**Ἰωνίᾱ**, -ᾱς, ἡ, [**Ἴωνες**], *Ionia*, the central part of the western coast-region of Asia Minor.

**Ἰωνικός**, -ή, -όν, [**Ἴωνες**], *Ionic.*

## K.

**καθεύδω** (κατα + εὑδ-, εὑδη-), impf. **ἐκάθευδον** (H. 361; G. 544), or **καθηῦδον**, **καθευδήσω**, *sleep.*

**καθηδυπαθέω** (κατα+ἡδυπαθε-), *squander in luxury, revel away.*

**κάθημαι** (κατα + ἡσ-, root cl., H. 483, 484; G. 814, 815, 816), *sit, be seated; be encamped.*

**καθίστημι** (κατα + στα-), **καταστήσω**, **κατέστησα**, **κατέστην**, **καθέστηκα**, **καθέσταμαι**, **κατεστάθην**, *set down, station, establish, appoint;* dir. mid., with the μι-aor. and perf. act., *take one's place, become* or *be established.*

**καί**, (1) conj., *and;* **καί ... καί**, *both ... and;* (2) adv., *also, too, even*, throwing its force upon the next following word or phrase.

**κακός**, -ή, -όν, *bad, cowardly.* Comp. **κακίων**, sup. **κάκιστος.**

**καλέω** (καλε-, κλη-), **καλῶ** (H. 423; G. 665), **ἐκάλεσα**, **κέκληκα**, **κέκλημαι**, **ἐκλήθην**, *call, summon.*

**κάλλος**, -εος, τό, *beauty.*

**καλός**, -ή, -όν, *beautiful;* also of character, *noble, honorable.* Comp. **καλλίων**, sup. **κάλλιστος.**

**καλύπτω** (καλυβ-, τ-cl., H. 395; G. 576), **καλύψω**, **ἐκάλυψα**, **κεκάλυμμαι**, **ἐκαλύφθην**, *cover.*

**καλῶς**, adv., [**καλός**], *well, successfully.*

**κανών**, -όνος, ὁ, *measuring-rod.*

**καπηλεῖον**, -ου, τό, [**κάπηλος** *retail dealer*], *shop for retail trade*, especially for provisions.

**Καππαδοκίᾱ**, -ᾱς, ἡ, *Kappadokia* or *Cappadocia.*

**Καστωλός**, -οῦ, ὁ, *Kastōlos* or *Castōlus.*

**κατά**, prep., *down.* (1) W. gen. *down from, down under, down upon;* (2) w. acc., *down along, according to, opposite.* **κατὰ γῆν, κατὰ θάλατταν**, *by land, by sea.* **κατὰ ἴλᾱς**, *by troops.* In comp., *down, home.*

**καταβαίνω** (κατα + βαν-, βα-), *go down, descend.*

**κατάγω** (κατα + ἀγ-), *lead down, lead home, restore* an exile.

**καταδύω** (κατα + δῡ-), *sink.*

**κατακόπτω** (κατα + κοπ-), *cut down.*

**καταλαμβάνω** (κατα + λαβ-, ληβ-), *seize.*

**καταλείπω** (κατα + λιπ-, λειπ-, λοιπ-), *leave in place, leave behind.*

**καταλύω** (κατα + λῡ-, λυ-), *bring to an end, destroy;* indir. mid., *bring a war* or *quarrel to an end, come to terms, become reconciled.*

**κατανοέω** (κατα + νοε-), *notice, observe.*

**καταπετρόω** (κατα + πετρο-), **καταπετρώσω**, etc., [**πέτρος** *stone*], *stone to death.*

**καταπράττω** (κατα + πρᾱγ-), *do thoroughly, accomplish.*

**κατατίθημι** (κατα + θε-), *deposit, lay up.*

**καυστικός**, -ή, -όν, *burning.*

**Κάϋστρος**, -ου, ὁ, *Kaÿstros* or *Caÿster.*

**Καΰστρου πεδίον**, *Kaÿstros Plain.*

**κάω**, *burn.*

**κέγχρος**, -ου, ὁ, a kind of *millet.*

**Κελαιναί**, -ῶν, αἱ, *Kelainai* or *Celaenae.*

**κελεύω** (κελευ-), **κελεύσω**, **ἐκέλευσα**, **κεκέλευκα**, **κεκέλευσμαι**, **ἐκελεύσθην**, *bid, urge.*

**κενός**, -ή, όν, *empty.*

**Κεραμῶν ἀγορά**, *Keramoi-* or *Ceramī-market.*

**κεράννῡμι** (κερα-, κρᾱ-, nas. cl., H. 402, *e*; G. 608), **ἐκέρασα**, **κέκρᾱμαι**, **ἐκράθην** or **ἐκεράσθην**, *mix.*

**κέρας, κέρᾱτος**, τό, *horn; wing* of an army.

**κεφαλή**, -ῆς, ἡ, *head.*

**Κιλικίᾱ**, -ᾱς, ἡ, *Kilikia* or *Cilicia.*

**Κίλιξ**, -ικος, ὁ, *Kilikian* or *Cilician.*

**Κίλισσα**, -ης, ἡ, *Kilikian* or *Cilician* (*woman, queen*).

**κινδῡνεύω** (κινδῡνευ-), **κινδῡνεύσω**, etc., [**κίνδῡνος**], *be in* or *encounter danger.*

**κίνδῡνος**, -ου, ὁ, *danger.*

**κλάω**, *break.*

**Κλέαρχος**, -ου, ὁ, *Klearchos* or *Clearchus.*

**κλῖμαξ**, -κος, ἡ, *ladder.*

**κνημίς**, -ῖδος, ἡ, [**κνήμη** *leg*], *greave.*

**κοινός**, -ή, -όν, *common, public.*

**Κολοσσαί**, -ῶν, αἱ, *Kolossai* or *Colossae.*

**κόπτω** (κοπ-, τ-cl., H. 395; G. 576), **κόψω**, **ἔκοψα**, **κέκοφα**, **κέκομμαι**, **ἐκόπην**, *cut.*

**κοσμέω**, *adorn.*

**κόσμος**, -ου, ὁ, *order; ornament; the universe, world.*

**κράνος**, -ους, τό, *helmet.*

**κρατέω**, *rule.*

**κρᾱτήρ**, -ῆρος, ὁ, *mixing-bowl.*

**κράτος**, -εος, τό, *strength.*

**κραυγή**, -ῆς, ἡ, *shout.*

**κρείττων**, **κρεῖττον**, [root seen in **κράτος**], comp. of **ἀγαθός**, *better, stronger, more powerful.*

**κρεμάννῡμι** (κρεμα-, nas. cl., 402, *e*; G. 608), **ἐκρέμασα**, **ἐκρεμάσθην**, *hang.*

**κρήνη**, -ης, ἡ, *spring.*

**Κρής**, **Κρητός**, ὁ, *Cretan.*

**κρῑθή**, -ῆς, ἡ, mostly in pl., *barley.*

**κρίνω** (κριν-, κρι-, ι-cl., H. 400; G. 596), **κρινῶ**, **ἔκρῑνα**, **κέκρικα**, **κέκριμαι**, **ἐκρίθην**, *discern, distinguish, judge.*

**κριτής**, -οῦ, ὁ, *judge, umpire.*

**κρύπτω** (κρυφ-, τ-cl., H. 395 and *a*; G. 576), **κρύψω**, **ἔκρυψα**, **κέκρυμμαι**, **ἐκρύφθην**, *conceal, hide.*

**κρύσταλλος**, -ου, ὁ, *ice.*

**κτείνω** (κτεν-, κτον-, ι-cl., H. 400; G. 596), **κτενῶ**, **ἔκτεινα**, **-ἔκτονα**, *kill.*

**Κύδνος**, -ου, ὁ, *Kydnos* or *Cydnus.*

**κύκλος**, -ου, ὁ, *circle.*

**Κῦρος**, -ου, ὁ, *Cyrus.*

**κωλύω** (κωλῡ-, κωλυ-), **κωλύσω**, **ἐκώλῡσα**, **κεκώλυκα**, **κεκώλυμαι**, **ἐκωλύθην**, *hinder, prevent.*

## Λ.

**λάθρᾳ**, adv., [**λανθάνω**], *secretly, without the knowledge of.*

**Λακεδαιμόνιος**, -ᾱ, -ον, *Lacedaemonian, Spartan.*

**λαμβάνω** (λαβ-, ληβ-, nas. cl., H. 402, *c*; G. 605, *b*), **λήψομαι**, **ἔλαβον**, **εἴληφα**, **εἴλημμαι**, **ἐλήφθην**, *take, receive, capture.*

**λαμπρότης**, -ητος, ἡ, [**λαμπρός** *splendid*], *splendor, brilliancy.*

**λανθάνω** (λαθ-, ληθ-, nas. cl., H. 402, *c*; G. 605, *b*), **λήσω**, **ἔλαθον**, **λέληθα**, **λέλησμαι**, *lie hid, escape the notice of, be concealed.*

**λάρυγξ**, -γγος, ὁ, *throat*, **larynx**.

**λέγω** (λεγ-), λέξω, ἔλεξα, (εἴρηκα), λέλεγμαι, ἐλέχθην, *speak, say, tell.*

**λείπω** (λιπ-, λειπ-, λοιπ-, strong-vow. cl., H. 394; G. 572), λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην, *leave.*

**λίθος**, -ου, ὁ, *stone.*

**λόγος**, -ου, ὁ, *word, talk, account, description.*

**λόχος**, -ου, ὁ, *company* of soldiers.

**Λῡδία**, -ᾱς, ἡ, *Lydia.*

**Λύκαια**, -ων, τά, *the Lykaia* or *Lycaean festival*, celebrated by Arcadians in honor of **Ζεὺς Λυκαῖος**, or **Λύκαιος**.

**Λυκᾱονίᾱ**, -ᾱς, ἡ, *Lykaonia* or *Lycaonia.*

**λῡμαίνομαι** (λῡμαν-, ι-cl., H. 400; G. 594), λῡμανοῦμαι, ἐλῡμηνάμην, λελύμασμαι, ἐλῡμάνθην, [**λύμη** *outrage*], *maltreat, damage.*

**λῡπέω** (λῡπε-), λῡπήσω, etc., [**λύπη** *pain*], *distress, grieve.*

**λύσις**, -εως, ἡ, *a loosing, setting free.*

**λύω** (λῡ-, λυ-), λύσω, ἔλῡσα, λέλυκα, λέλυμαι, ἐλύθην, *loose, set free;* indir. mid., *set free for one's self, get released, ransom, deliver.*

## M.

**μάθημα**, -τος, τό, *lesson.*

**Μαίανδρος**, -ου, ὁ, *Maiandros* or *Maeander.*

**μακρός**, -ά, -όν, *long, large.*

**μᾶλα**, *very, much;* comp. **μᾶλλον**, *more, rather*, sup. **μάλιστα**, *most.*

**μανθάνω**, *learn.*

**μάντις**, -εως, ὁ, *soothsayer, prophet.*

**Μαραθών**, -ῶνος, ὁ, *Marathon.*

**Μαρσύᾱς**, -ου, ὁ, *Marsyas.*

**μάχη**, -ης, ἡ, [**μάχομαι**], *battle, fight.*

**Μεγαρεύς**, -έως, ὁ, [**Μέγαρα**], *Megarian.*

**μέγας**, **μεγάλη**, **μέγα**, *large, great, big.* Comp. **μείζων**, sup. **μέγιστος**.

**Μεγαφέρνης**, -ου, ὁ, *Megaphernes.*

**μέγιστος**, -η, -ον, see **μέγας**.

**μείζων**, see **μέγας**.

**μελίνη**, -ης, ἡ, *millet*, a kind of grain.

**μέλλω** (μελλ-, μελλη-), μελλήσω, ἐμέλλησα, *be about* to do something, *intend, be going* to do; also *delay.*

**μέλος**, -εος, τό, *song, strain of music.*

**μέν**, postpos. particle, indicating that something not yet mentioned is thought of as

contrasted with the word before **μέν**, or with the phrase in which **μέν** stands; usually translated by the tone of voice only, sometimes by *on the one hand, in the first place, indeed.*

**μέντοι**, conj., *however, yet.*

**μένω** (**μεν-**, **μενη-**), **μενῶ**, **ἔμεινα**, **μεμένηκα**, *remain.*

**Μένων**, **-ονος**, ὁ, *Menon.*

**μέσος**, **-η**, **-ον**, in the pred. position, *the middle part of, the midst of* (H. 671; G. 978); **τὸ μέσον**, *the midst, centre.*

**μετά**, prep., w. gen., *with;* w. acc., *after.*

**μεταπέμπω** (**μετα** + **πεμπ-**, **πομφ-**), *send after;* indir. mid., *send for, summon.*

**μέτρον**, **-ου**, τό, *measure.*

**μή**, adv., *not*, marking the negation as *willed* or *aimed at*, or as merely *conceived.* Also conj., to denote neg. purpose, *that not;* after expression of fear, *lest, that.*

**μηδέ**, conj. and adv., used for **οὐδέ** in all senses, to mark the negation as *willed* or *aimed at*, or as merely *thought of.*

**μηδείς**, **μηδεμία**, **μηδέν**, indef. pron., *no one*, used instead of **οὐδείς** to mark the negation as *willed* or *aimed at*, or as merely *thought of.*

**Μῆδος**, **-ου**, ὁ, *Mede.*

**μηκέτι**, adv., [**μή**, **ἔτι**, **κ** inserted from analogy with **οὐκέτι**], *no longer*, used instead of **οὐκέτι** to mark the negation as *willed* or *aimed at*, or as merely *thought of.*

**μήν**, **-ός**, ὁ, *month.*

**μήποτε**, *never*, used instead of **οὔποτε** to mark the negation as *willed* or *aimed at*, or as merely *thought of.*

**μήτε**, conj., used for **οὔτε** to mark the negation as *willed* or *aimed at*, or as merely *thought of.*

**μήτηρ**, **-τρός**, ἡ, *mother.*

**μηχανή**, **-ῆς**, ἡ, **machine.**

**Μίδας**, **-ου**, ὁ, *Midas.*

**μῑκρός**, **-ά**, **-όν**, *small, little;* neut. **μῑκρόν** as adv., *barely.*

**Μῑλήσιος**, **-ᾱ**, **-ον**, [**Μίλητος**], *Milesian.*

**Μίλητος**, **-ου**, ἡ, *Milētos.*

**μῑμέομαι**, *imitate.*

**μῖμος**, **-ου**, ὁ, *imitator.*

**μισθοδότης**, **-ου**, ὁ, [**μισθός**, **δότης** *giver*, fr. **δίδωμι**], *paymaster.*

**μισθός**, **-οῦ**, ὁ, *pay, wages.*

**μισθόω** (**μισθο-**), **μισθώσω**, etc., [**μισθός**], *let for hire;* mid., *make* another *let to one's self, hire;* pass., *be hired.*

**μῖσος**, **-εος**, τό, *hatred.*

**μνήμη**, **-ης**, ἡ, *memory.*

**μόνος**, -η, -ον, *alone, only, only one.*

**μορφή**, -ῆς, ἡ, *form.*

**μοῦσα**, -ης, ἡ, **muse.**

**μουσεῖον**, -ου, τό, *house of the muses,* **museum.**

**μουσική**, -ῆς, ἡ, **music.**

**μῦθος**, -ου, ὁ, *tale, legend.*

**μύριοι**, -αι, -α, *ten thousand.*

**Μύσιος**, -ᾱ, -ον, *Mysian.*

**μυστήριον**, -ου, τό, *secret doctrine,* **mystery.**

**μυστικός**, -ή, -όν, *secret,* **mystic.**

## N.

**ναῦς**, **νεώς**, ἡ, *ship.* H. 206; G. 268, 269.

**ναύτης**, -ου, ὁ, *sailor.*

**ναυτικός**, -ή, -όν, [**ναῦς**], *naval.*

**νεκρός**, -ά, -όν, *dead.*

**νέμω**, *deal out, distribute.*

**νέος**, -ᾱ, -ον, *new, young;* comp. **νεώτερος**, sup. **νεώτατος.**

**νῑκάω** (**νῑκα-**), **νῑκήσω**, etc., [**νίκη**], *conquer, defeat, surpass, be victorious.*

**νίκη**, -ης, ἡ, *victory.*

**νοέω** (**νοε-**), **νοήσω**, etc., [**νόος**], *observe.*

**νομίζω** (**νομιδ-**, ι-cl., H. 398; G. 584, 585), **νομιῶ** (H. 425; G. 665, 3), **ἐνόμισα**, **νενόμικα**, **νενόμισμαι**, **ἐνομίσθην**, [**νόμος**], *hold as custom;* commonly *consider, think, believe.*

**νόμος**, -ου, ὁ, [**νέμω**], *custom, law.*

**νόος**, contracted **νοῦς**, **νοῦ**, ὁ, *mind.*

## Ξ.

**Ξενίᾱς**, -ου, ὁ, *Xenias.*

**ξενικός**, -ή, -όν, [**ξένος**], *connected with* **ξένοι**; **τὸ ξενικόν**, *mercenary force.*

**ξένος**, -ου, ὁ, *foreigner; one connected by a tie of hospitality, guest-friend; mercenary soldier.*

**Ξενοφῶν**, -ῶντος, ὁ, *Xenophon.*

**Ξέρξης**, -ου, ὁ, *Xerxes.*

## O.

**ὁ**, **ἡ**, **τό**, *the.* Often translated *his, her, its, their.* Sometimes retains its earlier force as dem. pron., *he, she, it;* as **ὁ δέ**, *but he;* **τὰ μέν . . . τὰ δέ**, *some things . . . other things;* **ὁ μέν . . . ὁ δέ**, *this . . . that, the one . . . the other.*

**ὅδε**, **ἥδε**, **τόδε**, dem. pron., [**ὁ**, enclit. **-δε**], *this* (Lat. *hic*).

**ὁδός**, -οῦ, ἡ, *road, way.*

**ὅθεν**, rel. adv., [**ὅς**], *whence.*

**οἶδα**, perf. in form, pres. in meaning (see H. 491; G. 820), **εἴσομαι**, *know.*

**οἴκαδε**, adv., [**οἶκος**], *homeward, home.*

**οἰκέω** (**οἰκι-**), **οἰκήσω**, **ᾤκησα**, etc., [**οἶκος**], *inhabit;* also intrans., *dwell, live.*

**οἰκοδομέω** (**οἰκοδομε-**), **οἰκοδομήσω**, **ᾠκοδόμησα**, etc., [**οἰκοδόμος** *house-builder;* **οἶκος**, **δέμω** *build*], *build.*

**οἴκοι**, adv., [**οἶκος**], *at home.*

**οἶκος**, **-ου**, **ὁ**, *house, home.*

**οἶνος**, **-ου**, **ὁ**, *wine.*

**οἶομαι** or **οἴμαι** (**οἰ-**, **οἰη-**), **οἰήσομαι**, **ᾠήθην**, *think, suppose, deem.*

**οἷος**, **-ᾱ**, **-ον**, rel. pron. of quality, *of what sort.*

**οἱόσπερ**, **οἵᾱπερ**, **οἱόνπερ**, strengthened form of **οἷος.**

**ὀκνέω** (**ὀκνε-**), **ὀκνήσω**, etc., [**ὄκνος** *hesitation*], *hesitate, shrink from.*

**ὀκτακόσιοι**, **-αι**, **-α**, [**ὀκτώ**], *eight hundred.*

**ὀκτώ**, indecl., *eight.*

**ὄλεθρος**, **-ου**, **ὁ**, [**ὄλλῡμι**], *destruction, death.*

**ὀλιγαρχίᾱ**, **-ᾱς**, **ἡ**, [**ὀλίγοι**, **ἄρχω**], **oligarchy.**

**ὀλίγοι**, **-αι**, **-α**, *few.*

**ὅλος**, **-η**, **-ον**, *whole.*

**Ὀλύνθιος**, **-ᾱ**, **-ον**, *Olynthian.*

**ὁμαλός**, **-ή**, **-όν**, *even, level.*

**ὅμοιος**, **-ᾱ**, **-ον**, [cf. **ἅμα**, **ὁμοῦ**], *like, similar.*

**ὁμοίως**, adv., [**ὅμοιος**], *in like manner, alike.*

**ὁμολογέω** (**ὁμολογε-**), **ὁμολογήσω**, etc., [**ὁμό-λογος** *agreeing*], *agree.*

**ὁμοῦ**, adv., [cf. **ἅμα**], *together.*

**ὅμως**, adv., [cf. **ἅμα**], *nevertheless, yet.*

**ὄνομα**, **-τος**, **τό**, *name.*

**ὄνυμα**, dialectic form of **ὄνομα.**

**ὅπῃ**, indef. rel. adv. and conj., *in what way, wherever.*

**ὁπλίτης**, **-ου**, **ὁ**, [**ὅπλα**], *heavy-armed soldier,* **hoplite.**

**ὅπλον**, **-ου**, **τό**, *implement;* pl. *arms.*

**ὁπόσος**, **-η**, **-ον**, indef. rel. pron., *how much, as much as;* pl. *how many, as many as.*

**ὁπότε**, indef. rel. conj., *whenever.*

**ὅπου**, indef. rel. adv. and conj., *where.*

**ὅπως**, indef. rel. adv. and conj., originally denoting manner, *in what way, how; in order that, that.*

**ὁράω** (**ὁρα-**, **ὀπ-**, **ἰδ-**), impf. **ἑώρων** (H. 359 and *b*; G. 538), **ὄψομαι**, **εἶδον** (synop. **ἴδω**, **ἴδοιμι**, **ἰδέ**, **ἰδεῖν**, **ἰδών**), **ἑώρᾱκα** or **ἑώρᾰκα**, **ἑώρᾱμαι**, **ὤφθην**, *see.*

**ὄργανον**, -ου, τό, *instrument.*

**ὀργίζομαι** (ὀργιδ-, ι-cl., H. 398; G. 584, 585, 587), **ὠργισθμαι**, **ὤργισμαι**, **ὠργίσθην**, [**ὀργή** *temper, anger*], *be angry.*

**ὄρθιος**, -ᾱ, -ον, [**ὀρθός**], *steep.*

**ὀρθός**, -ή, -όν, *straight, upright, right.*

**ὁρμάω** (**ὁρμα-**), **ὁρμήσω**, etc., [**ὁρμή** *impulse*], *set in motion*; dir. mid., *put one's self in motion, set out.*

**ὄρνῖς**, -ῖθος, ὁ, ἡ, *bird.*

**ὄρος**, -ους, τό, *mountain.*

**ὅς**, ἥ, ὅ, rel. pron., *who, which, that, what.*

**ὅσος**, -η, -ον, rel. pron., *how much, as much as*; pl. *how many, as many as*; *who* or *which* referring to quantity or number.

**ὅστις**, ἥτις, ὅ τι, indef. rel. pron., [**ὅς**, **τὶς**], *whoever, whatever.*

**ὅτε**, rel. conj., *when, while.*

**ὅτι**, conj., originally the same as ὅ τι, neut. sing. of **ὅστις**. (1) Declarative, introducing a substantive clause of which the verb is in a finite mode (as the article **τό** introduces a substantive clause of which the verb is in the inf.), *that.* (2) Causal (showing the same change of meaning as *that* and Lat. *quod*), *because.* (3) Strengthening a superl. (like **ὡς** and Lat. *quam*) as, **ὅτι πλεῖστοι** *as many as possible, quam plurimi.*

**οὐ**, **οὐκ**, **οὐχ**, *not.*

**οὗ**, rel. adv., [**ὅς**], *where.*

**οὗ**, **οἱ**, **ἑ**, reflex. pron., *of himself*, etc.

**οὐδέ**, conj. and adv. [**οὐ**, **δέ**]. Conj., (1) *but not*, more often (2) *and not, nor*, continuing a preceding **οὐ**. Adv., neg. of adverbial **καί**, calling special attention to what follows, (1) *also not, not . . . either*; (2) *not even.* As transition from conj. to adv. we find some cases where **οὐδέ** is still a conj., yet lays stress upon what follows, like an adv.; *neither* will usually render these cases.

**οὐδείς**, **οὐδεμία**, **οὐδέν**, [**οὐδέ**, **εἷς**], *no one.*

**οὖν**, post-pos. conj., *therefore, accordingly.* **μὲν οὖν**, unemphatic *now.* **δ' οὖν**, *but at any rate.*

**οὔποτε**, adv., [**οὐ**, **ποτέ**], *never.*

**οὔτε**, conj., [**οὐ**, **τέ**], generally repeated, **οὔτε . . . οὔτε**, *neither . . . nor.*

**οὗτος**, **αὕτη**, **τοῦτο**, dem. pron., *this, that* (Lat. *is*).

**οὕτως**, before a cons. **οὕτω**, dem. adv. of manner, *thus, so.*

**ὀφείλω** (**ὀφελ-**, ι-cl., H. 399, *a*; G. 598; also **ὀφειλε-**), **ὀφειλήσω**, **ὠφείλησα** and **ὄφελον**, **ὠφείληκα**, **ὠφειλήθην**, *owe.*

**ὄφελος**, **τό** (only nom. and acc.), *advantage, good, benefit.*

**ὀχυρός**, **-ά**, **-όν**, [**ἔχω**], *strong, secure.*

**ὄψομαι**, see **ὁράω**.

## Π.

**πάθος**, **-εος**, **τό**, *feeling, passion.*

**παιδαγωγός**, **-οῦ**, **ὁ**, *child-leader, teacher*, **pedagogue.**

**παιδεύω** (**παιδευ-**), **παιδεύσω**, etc., [**παῖς**], *educate.*

**παῖς**, **παιδός**, **ὁ**, **ἡ**, *child* (*son* or *daughter*).

**πάλιν**, *again, back.*

**παντάπᾶσιν**, adv., [**πάντα**, **πᾶσι**], *altogether.*

**πανταχοῦ**, adv., [**πᾶς**], *everywhere.*

**πάντῃ**, adv., [**πᾶς**], *in every way, on every side.*

**παντοδαπός**, **-ή**, **-όν**, [**πᾶς**, **-δαπος** being an adj. ending], *of every kind.*

**παρά**, prep., (1) w. gen., *from beside, from;* (2) w. dat. *beside, near, with;* (3) w. acc., *to the side of, to* (with a word denoting a person), *alongside of, along* (with the name of an extended object, as a river); **παρὰ τὸν νόμον**, *contrary to the law;* **παρὰ βασιλέως**, *from the king;* **παρὰ βασιλεῖ**, *beside the king, at his court;* **παρὰ βασιλέᾶ**, *to the king.* In comp., *beside, along.*

**παραβάλλω**, *compare.*

**παραβολή**, **-ῆς**, **ἡ**, *comparison, illustration*, **parable.**

**παραγγέλλω** (**παρα** + **ἀγγελ-**), *send word along, command, give orders.*

**παραγίγνομαι** (**παρα** + **γεν-**, **γενη-**, **γον-**), *come to, arrive.*

**παράδεισος**, **-ου**, **ὁ**, *park.*

**παραπλήσιος**, **-ᾱ**, **-ον**, [**παρά**, **πλησίος** *near*], *resembling, similar.*

**παρασάγγης**, **-ου**, **ὁ**, **parasang,** Persian measure of distance, something over three miles.

**παρασκευάζω** (**παρα** + **σκευαδ-**, ι-cl., H. 398; G. 584, 585, 587), **παρασκευάσω**, **παρεσκεύασα**, **παρεσκεύακα**, **παρεσκεύασμαι**, **παρεσκευάσθην**, [**παρασκευή**], *prepare.*

**παρασκευή**, **-ῆς**, **ἡ**, [**παρά**, **σκεῦος**], *preparation.*

**πάρειμι** (**παρα** + **ἐσ-**, see **εἰμί**), **παρέσομαι**, *be near* or *present* or *at hand.*

παρελαύνω (παρα + ἐλα-), *drive* or *ride past* or *along*, *march by*.

παρέχω (παρα + σεχ-, ἐχ-, ἐχ-, σχ-, σχη-), *hold beside*, *offer*; πράγματα παρέχω, *make trouble*.

Παρράσιος, -ᾱ, -ον, *Parrhasian*.

Παρύσατις, -ιδος, ἡ, *Parysatis*.

πᾶς, πᾶσα, πᾶν, *all*, *every*.

Πᾱσίων, -ος, ὁ, *Pasion*.

πάσχω (παθ-, πενθ-, πονθ-, inceptive cl., H. 403, *c*; G. 613, 617), πείσομαι (for πενθσομαι), ἔπαθον, πέπονθα, *experience*, *be treated*; εὖ (κακῶς) πάσχειν serve as passives to εὖ (κακῶς) ποιεῖν.

πατήρ, πατρός, ὁ, *father*.

πατρίς, -ίδος, ἡ, [πατήρ], *fatherland*.

παύω (παυ-), παύσω, etc., *stop* (trans.); dir. mid., *stop* (intrans.), *cease*.

πεδίον, -ου, τό, [πέδον *ground*], *plain*.

πεζός, -ή, -όν, [cf. πέδον and πούς], *on foot*; δύναμις πεζή, *infantry*.

πείθω (πιθ-, strong-vow. cl., H. 394; G. 572), πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην, *persuade*; dir. mid., *believe*, *obey*.

πεῖρα, -ᾱς, ἡ, *attempt*, *trial*.

πειρᾱτής, -οῦ, ὁ, **pirate**.

πειράω (πειρα-), πειράσω, etc., more commonly pass. dep., [πεῖρα], *attempt*, *try*.

Πελοποννήσιος, -ᾱ, -ον, [Πελοπόννησος], *Peloponnesian*.

Πελοπόννησος, -ου, ἡ, [Πέλοψ *Pelops*, νῆσος *island*], *Peloponnesus*.

πελτάζω, [πέλτη], *serve as peltast*.

Πέλται, -ῶν, αἱ, *Peltai*.

πελταστής, -οῦ, ὁ, [πελτάζω], **peltast**, *targeteer*, carrying the πέλτη, a light, crescent-shaped shield.

πέμπω (πεμπ-, πομφ-), πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, *send*, *conduct*.

πεντακόσιοι, -αι, -α, *five hundred*.

πέντε, indecl., *five*.

πέπτω, *digest*.

περί, prep., (1) w. gen., *about*, *concerning*; sometimes retains the meaning *beyond*; (2) w. acc., *around*. In comp. *beyond*, *around*.

περιγίγνομαι (περι + γεν-, γενη-, γον-), *become superior to*, *get the better of*.

περιέχω (περι + σεχ-, ἐχ-, ἐχ-, σχ-, σχη-), *surround*, *enclose*.

περιπλέω (περι + πλυ-, πλευ-), *sail around*.

**Πέρσης**, -ου, ὁ, *Persian.*

**Περσικός**, -ή, -όν, [**Πέρσης**], *Persian.*

**πηγή**, -ῆς, ἡ, *spring, source.*

**Πίγρης**, -ητος, ὁ, *Pigres.*

**πιέζω** (**πιεδ-**, ι-cl., H. 398; G. 584, 585), **πιέσω**, **ἐπίεσα**, **ἐπιέσθην**, *squeeze, pinch, press, push hard.*

**πίπτω** (**πετ-**, **πεσ-**, **πτω-**), **πεσοῦμαι** (H. 426; G. 666), **ἔπεσον**, **πέπτωκα**, *fall.* (**πίπτω** is for **πιπ(ε)τω**, with irreg. lengthening of the reduplication syllable.)

**Πῑσίδαι**, -ῶν, οἱ, *Pisidians.*

**πιστεύω** (**πιστευ-**), **πιστεύσω**, etc., [**πιστός**], *trust.*

**πίστις**, -εως, ἡ, [**πείθω**], *faith, trust; token of faith, pledge.*

**πιστός**, -ή, -όν, [**πείθω**], *trusted, faithful.*

**πλανάω** (**πλανα-**), **πλανήσω**, etc., [**πλάνη** *wandering*], *mislead;* pass., *wander.*

**πλάσσω**, *form, mould.*

**πλέθρον**, -ου, τό, *plethron*, = 100 Greek feet, = $\frac{1}{6}$ of a **στάδιον**.

**πλεῖστος**, -η, -ον, see **πολύς**.

**πλέον**, see **πολύς**.

**πλέω** (**πλυ-**, **πλευ-**, strong-vow. cl., H. 394, *a*; G. 574), **πλεύσομαι**, **ἔπλευσα**, **πέπλευκα**, **πέπλευσμαι**, *sail.*

**πλήν**, improp. prep. w. gen., *except;* also as conj., *except that.*

**πλήρης**, -ες, [**πίμπλημι** *fill*], *full.*

**πλοῖον**, -ου, τό, [**πλέω**], *boat.*

**πνεῦμα**, -τος, τό, *wind, breath.*

**πνεύμων**, -ονος, ὁ, *lung.*

**ποιέω** (**ποιε-**), **ποιήσω**, etc., *make, do;* indir. mid., *make for one's self, consider, regard.*

**ποιητέος**, -ᾱ, -ον, verbal of **ποιέω**.

**ποιητής**, -οῦ, ὁ, poet.

**πολεμέω** (**πολεμε-**), **πολεμήσω**, etc., [**πόλεμος**], *make war, fight.*

**πολέμιος**, -ᾱ, -ον, [**πόλεμος**], *hostile;* as subst., *enemy.*

**πόλεμος**, -ου, ὁ, *war.*

**πολιορκέω** (**πολιορκε-**), **πολιορκήσω**, etc., [**πόλις**, **ἕρκος** *fence*], *besiege.*

**πόλις**, -εως, ἡ, *city, state.*

**πολίτης**, -ου, ὁ, [**πόλις**], *citizen.*

**πολλάκις**, adv., [**πολύς**], *many times, often, again and again.*

**πολύς**, **πολλή**, **πολύ**, *much*, pl. *many.* Comp. **πλείων** or **πλέων**, neut. **πλέον**; sup. **πλεῖστος**, -η, -ον. **οἱ πολλοί**, *the many, the mass of men, most people;* **πολύ**, often used as an adv. (comp. **πλέον**), *much, very.* **πολὺν χρόνον**, *a long time.*

**πόνος**, -ου, ὁ, [**πένομαι** *work*], *toil, labor, work.*

**πορεύω** (**πορευ-**), **πορεύσω**, etc., [**πόρος**], *make go, convey;* commonly pass. dep., *proceed, march.*

**πόρος**, -ου, ὁ, *passage,* (**πορε** is one application under this head); *means, resources* (cf. our *ways and means*).

**πόρρω**, adv., *far.*

**ποταμός**, -οῦ, ὁ, *river.*

**πότε**, interrog. adv., *when?*

**ποτέ**, enclitic, indef. adv., *at some time, ever, once.*

**πού**, adv., enclitic, *somewhere, anywhere.*

**πούς, ποδός**, ὁ, *foot.*

**πρᾶγμα**, -**τος**, τό, [**πράττω**], *deed, affair;* **πράγματα παρέχω**, *make trouble.*

**πρᾶξις**, -**εως**, ἡ, [**πράττω**], *action, enterprise.*

**πράσσω**, earlier form of **πράττω**.

**πράττω**, earlier **πράσσω** (**πρᾱγ-**, ι-cl., H. 397; G. 580), **πράξω**, **ἔπρᾱξα**, **πέπρᾱγα** or **πέπρᾶχα**, **πέπρᾱγμαι**, **ἐπράχθην**, *do, accomplish.*

**πρεσβύτερος**, -**ᾱ**, -**ον**, comp. of **πρέσβυς**, *older, elder.*

**Πρίαμος**, -ου, ὁ, *Priam.*

**πρίν**, conj., *before.*

**πρό**, prep. w. gen., *before.*

**προαγορεύω** (**προ** + **ἀγορευ-**, see **φημί**), **προερῶ**, **προεῖπον**, **προείρηκα**, **προείρημαι**, **προερρήθην**, *speak before, proclaim publicly.*

**προαισθάνομαι** (**προ** + **αἰσθ-**), *perceive beforehand.*

**προβάλλω** (**προ** + **βαλ-**, **βλη-**), *throw before;* indir. mid., *throw before one's self.* **προβαλέσθαι τὰ ὅπλα**, *put spear and shield in position for attack.*

**προδίδωμι** (**προ** + **δο-**), *betray, give up, be false to.*

**πρόειμι** (**προ** + **ἰ-**, see **εἶμι**), *go forward.*

**προεῖπον**, see **προαγορεύω**.

**πρόθῡμος**, -**ον**, [**πρό**, **θῡμός** *spirit, mind*], *eager, zealous.*

**προΐστημι** (**προ** + **στα-**), *set* or *station before;* perf. act., *stand before, command.*

**προκαταλαμβάνω** (**προ** + **κατα** + **λαβ-**, **ληβ-**), *seize beforehand.*

**Πρόξενος**, -ου, ὁ, [**πρό**, **ξένος**], *Proxenos.*

**πρός**, prep., (1) w. acc., *towards, to, against, in the presence of;* **πρὸς ταῦτα**, *in regard to this,* sometimes *in reply;* (2) w. gen., **πρὸς τοῦ τρόπου**, *in accord with the character;* (3) w. dat., *near, at, in addition to.* In comp., *in addition, further.*

**προσαιτέω** (**προς** + **αἰτε-**, see **αἰτέω**), *demand further, ask in addition.*

**προσέρχομαι** (**προς** + **ἐρχ-**, **ἐλθ-**, **ἐλυθ-**), *come* or *go to, come over to.*

**πρόσθεν**, adv., [**πρός**], *beforehand, before, formerly.*

**προσποιέομαι** (**προς** + **ποιε-**), *take to one's self, claim, pretend.*

**πρόσω**, adv., [**πρός**], *forward.*

**πρότερος, -ᾱ, -ον**, [**πρό**], *earlier;* neut. **πρότερον** as adv., *before.*

**πρόφασις, -εως, ἡ**, [**προφαίνω** *show before*], *pretext, excuse.*

**πρῶτος, -η, -ον**, [**πρό**], *first.* **πρῶτον μέν**, *in the first place, first.*

**πῦρ, πυρός, τό**, *fire.*

**πῡρός, -οῦ, ὁ**, *wheat.*

**πώ**, adv., enclitic, *hitherto, yet,* after a neg.

**πωλέω** (**πωλε-**), **πωλήσω**, etc., *sell.*

## P.

**ῥέω** (**ῥυ-**, **ῥευ-**, **ῥυη-**, strong-vow. cl., H. 394, *a*; G. 574), **ῥεύσομαι, ἐρρύηκα, ἐρρύην** (as act.), *flow.*

**ῥήτωρ, -ορος, ὁ**, *orator.*

**ῥίς, ῥῑνός, ἡ**, *nose.*

**ῥόδον, -ου, τό**, *rose.*

## Σ.

**σάλπιγξ, -ιγγος, ἡ**, *trumpet.*

**σαλπίζω** (**σαλπιγγ-**, ι-cl., H. 398, *b*; G. 584, 588), **ἐσάλπιγξα**, [**σάλπιγξ**], *sound the trumpet.*

**Σάρδεις, -εων, αἱ**, *Sardeis* or *Sardis.*

**σάρξ, -κός, ἡ**, *flesh.*

**σατράπης, -ου, ὁ, satrap**, Persian *governor of a province.*

**Σάτυρος, -ου, ὁ, satyr.** The satyrs were supposed to have flat noses, pointed ears, and tails of horses, and to be very fond of wine.

**σήσαμον, -ου, τό, sesame**, a kind of grain.

**σῑγή, -ῆς, ἡ**, *silence.*

**σιωπάω** (**σιωπα-**), **σιωπήσομαι, ἐσιώπησα, σεσιώπηκα**, [**σιωπή** *silence*], *be silent.*

**σκεπτέος, -ᾱ, -ον**, verbal of **σκέπτομαι.**

**σκέπτομαι** (**σκεπ-**, **τ**-cl., H. 395; G. 576), **σκέψομαι, ἐσκεψάμην, ἔσκεμμαι**, *view, examine, consider.* In the pres., Attic generally uses **σκοπέω.**

**σκευάζω** (**σκευαδ-**, ι-cl., H. 398; G. 584, 585, 587), **σκευάσω, ἐσκεύασα, ἐσκεύασμαι**, [**σκεῦος**], *prepare.*

**σκεῦος**, **-ους**, **τό**, *utensil*, especially in pl. *military equipments, baggage.*

**σκευοφόρος**, **-ον**, [**σκεῦος**, **φόρος** *bearing*, fr. **φέρω**], *baggage-carrying ;* **τὰ σκευοφόρα**, *baggage-train.*

**σκηνή**, **-ῆς**, **ἡ**, *tent*, made of hides.

**σκῆπτρον**, **-ου**, **τό**, *staff*, **sceptre.**

**σκοπός**, **-οῦ**, **ὁ**, *watcher, look-out.*

**Σόλοι**, **-ων**, **οἱ**, *Soli.*

**Σοφαίνετος**, **-ου**, **ὁ**, *Sophainetos.*

**σοφία**, **-ᾶς**, **ἡ**, [**σοφός**], *wisdom, skill* (as in music).

**σοφίζομαι**, *be clever* or *wise.*

**σοφός**, **-ή**, **-όν**, *wise.*

**σπεύδω** (**σπευδ-**), **σπεύσω**, **ἔσπευσα**, *hasten.*

**σταθμός**, **-οῦ**, **ὁ**, [**ἵστημι**], *stopping-place, station ; day's journey.*

**στέλλω** (**στελ-**, **σταλ-**, ι-cl., H. 399 ; G. 593), **στελῶ**, **ἔστειλα**, **-ἔσταλκα**, **ἔσταλμαι**, **ἐστάλην**, *send*, (originally *equip*).

**στερεός**, **-ά**, **-όν**, *firm, solid.*

**στίχος**, **-ου**, **ὁ**, *line* (as of writing).

**στλεγγίς**, **-ίδος**, **ἡ**, *flesh-scraper*, Lat. *strigilis.*

**στολή**, **-ῆς**, **ἡ**, [**στέλλω**], *robe.*

**στόλος**, **-ου**, **ὁ**, [**στέλλω**], *equipment, expedition.*

**στράτευμα**, **-ατος**, **τό**, [**στρατεύω**], *army.*

**στρατεύω** (**στρατευ-**), **στρατεύσω**, **ἐστράτευσα**, **ἐστράτευκα**, **ἐστράτευμαι**, [**στρατός**], *take the field, serve as a soldier, make an expedition ;* often dep.

**στρατηγέω** (**στρατηγε-**), **στρατηγήσω**, etc., [**στρατηγός**], *act as general, command.*

**στρατηγία**, **-ᾶς**, **ἡ**, [**στρατηγός**], *office* or *act of a general, command.*

**στρατηγός**, **-οῦ**, **ὁ**, [**στρατός**, **ἄγω**], *general.*

**στρατιά**, **-ᾶς**, **ἡ**, [cf. **στρατός**], *army.*

**στρατιώτης**, **-ου**, **ὁ**, [**στρατιά**], *soldier.*

**στρατοπεδεύομαι** (**στρατοπεδευ-**), **στρατοπεδεύσομαι**, etc., [**στρατόπεδον**], *encamp.*

**στρατόπεδον**, **-ου**, **τό**, [**στρατός**, **πέδον** *ground*], *camp.*

**στρατός**, **-οῦ**, **ὁ**, *army.*

**στρεπτός**, **-οῦ**, **ὁ**, [**στρέφω** *twist*], *collar* of twisted or linked metal. Lat. *torques.*

**Στυμφάλιος**, **-ᾱ**, **-ον**, [**Στύμφᾱλος**], *Stymphalian.*

**σύ**, **σοῦ**, *thou, you.*

**συγγίγνομαι** (**συν** + **γεν-**, **γενη-**, **γον-**), *become acquainted with, associate with ; have intercourse with.*

**Συέννεσις**, -ιος, ὁ, *Syennesis.*

**συλλαμβάνω** (συν + λαβ-, ληβ-), *arrest.*

**συλλέγω** (συν + λεγ-, λοχ-), **συλλέξω**, **συνέλεξα**, **συνείλοχα**, **συνείλεγμαι**, **συνελέγην**, *gather, collect, levy.*

**συλλογή**, -ῆς, ἡ, [συλλέγω], *levy, gathering of troops.*

**συμβάλλω** (συν + βαλ-, βλη-), *throw together;* subjective mid., *contribute.*

**συμβουλεύω** (συν + βουλευ-), *plan with, advise;* indir. mid., *plan with another for one's self, ask advice, consult with.*

**σύμμαχος**, -ου, ὁ, [σύν, μάχομαι], *ally.*

**σύμπᾶς**, -πᾶσα, -παν, [σύν, πᾶς], *all together.*

**συμπέμπω** (συν + πεμπ-, πομφ-), *send with.*

**σύμπλεως**, -ων, [σύν, πλέως *full*], *quite full.*

**συμπολεμέω** (συν + πολεμε-), *make war with.*

**συμπορεύομαι** (συν + πορευ-), *proceed* or *march with.*

**συμπράττω** (συν + πρᾱγ-), *do* or *accomplish with, aid in doing.*

**σύν**, prep. w. dat., *with, with the help of.* In comp., *with.*

**συνάγω** (συν + ἀγ-), *bring together, convene.*

**συναλλάττω** (συν + ἀλλαγ-), *reconcile;* pass., *become reconciled with.*

**συναναβαίνω** (συν + ἀνα + βαν-, βα-), *go up with.*

**συνέπομαι** (συν + σ(ε)π-, ἑπ-), *accompany, follow.*

**συνεργός**, -οῦ, ὁ, [σύν, ἔργον], *fellow-worker, helper.*

**σύνθεσις**, -εως, ἡ, *a putting together, composition.*

**σύνοιδα**, [σύν, οἶδα], *know with, be conscious of.*

**συντάττω** (συν + ταγ-), *arrange together, array, draw up.*

**συντίθημι**, *put together.*

**Συρᾱκόσιος**, -ᾱ, -ον, [Συράκουσαι *Syracuse*], *Syracusan.*

**συσκευάζω** (συν + σκεναδ-), *put baggage together, pack up.*

**συστρατεύομαι** (συν + στρατευ-), *make an expedition with, join an expedition.*

**συστρατιώτης**, -ου, ὁ, [σύν, στρατιώτης], *fellow-soldier.*

**σφαῖρα**, -ᾱς, ἡ, *ball,* **sphere.**

**σχίζω**, *split.*

**σχολάζω**, *have leisure.*

**σχολή**, -ῆς, ἡ, *leisure,* **school.**

**Σωκράτης**, -ους, ὁ, [σῶς *safe*, κράτος], *Sokrates* or *Socrates.*

**σῶμα**, -ατος, τό, *body.*

**Σῶσις**, -ιος, ὁ, *Sosis.*

## T.

**Ταμώς**, **-ώ**, ὁ, *Tamos.*

**τάξις**, **-εως**, ἡ, [**τάττω**], *arrangement, order; division, company.*

**Ταρσοί**, **-ῶν**, οἱ, *Tarsoi* or *Tarsus.*

**τάσσω**, older form of **τάττω**.

**τάττω** (ταγ-, ι-cl., H. 398; G. 588), **τάξω**, **ἔταξα**, **τέταχα**, **τέταγμαι**, **ἐτάχθην**, *arrange.*

**τάφος**, **-ου**, ὁ, *grave, tomb.*

**ταχέως**, adv., [**ταχύς**], *quickly.* Comp. **θᾶττον**, sup. **τάχιστα.**

**τάχιστος**, **-η**, **-ον**, see **ταχύς.**

**ταχύς**, **ταχεῖα**, **ταχύ**, *swift, quick, speedy.* Comp. **θάττων**, sup. **τάχιστος.**

**τέ**, postpos. enclitic conj., *and;* **τέ . . . τέ** or **τέ . . . καί**, *both . . . and.*

**τελευτάω** (τελευτα-), **τελευτήσω**, etc., [**τελευτή**], *end; die.*

**τελευτή**, **-ῆς**, ἡ, [**τέλος** *end*], *end; death.*

**τέμνω**, *cut.*

**τετράκις**, [**τέτταρες**], *four times.*

**τετρακισχίλιοι**, **-αι**, **-α**, *four thousand.*

**τέτταρες**, **τέτταρα**, *four.*

**τέχνη**, **-ης**, ἡ, *art, skill.*

**τῆλε**, *at a distance, afar.*

**τίθημι** (θε-, root cl., H. 404; G. 619), **θήσω**, **ἔθηκα**, **τέθηκα** or **τέθεικα**, **τέθειμαι**, **ἐτέθην**, *put, place;* **νόμους τίθημι**, *lay down* or *make laws.*

**τῑμάω** (τῑμα-), **τιμήσω**, etc., [**τῑμή**], *honor.*

**τῑμή**, **-ῆς**, ἡ, [**τίω** *honor*], *honor.*

**τίμιος**, **-ᾱ**, **-ον**, [**τῑμή**], *precious, honored, honorable.*

**τῑμωρέω** (τῑμωρε-), **τῑμωρήσω**, etc., [**τῑμωρός** *avenger*], *be an avenger, avenge;* mid., *take vengeance on, punish.*

**τίς**, **τί**, interrog. pron., *who? what?* **τί** is often used as adv., *why?*

**τις**, **τι**, indef. pron., *anyone* or *-thing, a certain one, somebody* or *-thing.*

**Τισσαφέρνης**, **-ους**, ὁ, *Tissaphernes.*

**τοιόσδε**, **τοιάδε**, **τοιόνδε**, indef. dem. pron., *such*, differing from **τοιοῦτος** as **ὅδε** from **οὗτος**; **τοιάδε** *as follows.*

**τοιοῦτος**, **τοιαύτη**, **τοιοῦτο(ν)**, indef. dem. pron., *such;* differs from **τοιόσδε** as **οὗτος** from **ὅδε.**

**τολμάω** (τολμα-), **τολμήσω**, etc., [**τόλμα** *boldness*], *dare.*

**τοξότης**, **-ου**, ὁ, [**τόξον** *bow*], *archer, bowman.*

**τόπος**, **-ου**, ὁ, *place.*

**τοσοῦτος**, **τοσαύτη**, **τοσοῦτο(ν)**, indef. dem. pron., *so great, so much*, pl., *so many.*

**τότε**, adv., *at that time, then.*

**τρεῖς, τρία**, *three.*

**τρέπω** (τρεπ-, τροφ-, τραπ-), **τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτράπην**, *turn.*

**τρέφω** (τρεφ-, ταφ-), **θρέψω** (H. 74, *c*; G. 95 and 5), **ἔθρεψα, τέθραμμαι, ἐτράφην**, *nourish, support.*

**τριάκοντα**, indecl., *thirty.*

**τριᾱκόσιοι, -αι, -α**, *three hundred.*

**τριήρης, -ους, -ει, -η**; du. **-η, -οιν**; pl. **-εις, -ων, -σι, -εις**, [**τρεῖς**, root **ἐρ-** *row*], *trireme*, ship of war with three banks of oars.

**τρόπος, -ου, ὁ**, [**τρέπω**], *turn, way, manner; character.*

**τροφή, -ῆς, ἡ**, [**τρέφω**], *nurture, support.*

**τυγχάνω** (τυχ-, τευχ-, τυχη- nas. cl., H. 402, *c*; G. 603, 605 and *b*), **τεύξομαι, ἔτυχον, τετύχηκα, τέτευχα**, *happen, chance.*

**τύπος, -ου, ὁ**, type.

**τύπτω**, *strike.*

**τυραννεύω** (τυραννευ-), **τυραννεύσω**, etc., [**τύραννος**], *act as tyrant, tyrannize.*

**τύραννος, -ου, ὁ**, *absolute ruler*, tyrant.

**Τυριάειον, -ου, τό**, *Tyriaeion.*

## Υ.

**ὑγίεια, -ᾱς, ἡ**, *health.*

**ὕδωρ, ὕδατος, τό**, *water.* H. 182, *a*; G. 291, 34.

**ὑμεῖς**, see **σύ**.

**ὑπαρχος, -ου, ὁ**, [**ὑπό, ἄρχος** *ruler*, fr. **ἄρχω**], *lieutenant, subordinate commander.*

**ὑπάρχω** (**ὑπο** + **ἀρχ-**), *begin; exist;* **ὑπάρχειν τινί**, *be on one's side, favor, support.*

**ὑπέρ**, prep., (1) w. gen., *over, above, in behalf of*; (2) w. acc., *beyond.*

**ὑπερβάλλω**, *outdo, excel.*

**ὑπερβολή, -ῆς, ἡ**, [**ὑπερβάλλω**], *excess, extravagance*; also *passage over* mountains.

**ὑπισχνέομαι** (**ὑπο** + **σ(ε)χ-, σχη-**, nas. cl., H. 402, *d*; G. 607, **ισχ-** for **(σ)ισ(ε)χ-**), **ὑποσχήσομαι, ὑπεσχόμην, ὑπέσχημαι**, *promise* (*hold one's self under*).

**ὑπό**, prep., (1) w. gen., *under*; denoting the agent with pass. verbs, *by*; (2) w. dat., *under, at the foot of.* In comp., *under, somewhat.*

**ὑποζύγιον, -ου, τό**, [**ὑπό, ζύγον**], *draught animal, beast of burden.*

**ὑποκρίνομαι**, *answer; play a part on the stage.*

**ὑποκριτής, -οῦ, ὁ**, *actor.*

**ὑπολαμβάνω** (ὑπο + λαβ-, ληβ-), *take under one's protection.*

**ὑπολείπω** (ὑπο + λιπ-, λειπ-, λοιπ-), *leave behind.*

**ὑποπτεύω** (ὑπο + ὀπτευ-), **ὑποπτεύσω, ὑπώπτευσα,** etc., [**ὑπόπτης** *suspicious*], *suspect, apprehend.*

**ὑποψίᾱ, -ᾱς, ἡ,** [**ὑπό,** root **ὀπ-**], *suspicion.*

**ὑστεραῖος, -ᾱ, -ον,** [**ὕστερος**], *belonging to the next day;* **τῇ ὑστεραίᾳ** (**ἡμέρᾳ**), *on the next day.*

**ὕστερος, -ᾱ, -ον,** *late;* **ὕστερον,** adv., *afterwards.*

**ὑψηλός, -ή, -όν,** [cf. **ὕψος** *height*], *high, lofty.*

## Φ.

**φαγεῖν,** inf., *to eat.*

**φαίνω** (**φαν-,** ι-cl., H. 400; G. 594), **φανῶ, ἔφηνα, πέφαγκα** (H. 55, *b*; G. 78), **πέφηνα, πέφασμαι, ἐφάνθην** or **ἐφάνην,** *show, cause to appear;* dir. mid. (and pass.) with the 2d perf., *appear.*

**φάλαγξ, -αγγος, ἡ,** *battle-line, army in battle order,* Lat. *acies.*

**φανερός, -ά, -όν,** [**φαίνω**], *plain, evident;* **ἐν τῷ φανερῷ,** *in public.*

**φάρμακον, -ου, τό,** *drug.*

**φέρω** (**φερ-, οἰ-, ἐνεκ-, ἐνοχ-, ἐνεγκ-**), **οἴσω, ἤνεγκα** (H. 438), **ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην,** *bear, carry.*

**φεύγω** (**φυγ-, φευγ-,** strong-vow. cl., H. 394; G. 572), **φεύξομαι, ἔφυγον, πέφευγα,** *flee; go into exile, be in exile.*

**φημί** (**φα-,** root cl., H. 404; G. 619), **φήσω** or **ἐρῶ, ἔφησα** or **εἶπον, εἴρηκα, εἴρημαι, ἐρρήθην,** *say, declare, speak.* **οὐ φημι,** *say . . . not, refuse, deny.* The root of **ἐρῶ** was originally **Fερ-**; **εἴρηκα** is for **FεFρηκα** (**Fρη-**), **εἴρημαι** for **FεFρημαι, ἐρρήθην** for **ἐFρηθην.** The root of **εἶπον** was originally **Fεπ-**; synopsis **εἶπω, εἴποιμι, εἰπέ, εἰπεῖν, εἰπών.** In compounds the pres. syst. is usually supplied by **ἀγορεύω.**

**φθάνω** (**φθα-,** nas. cl., H. 402, *a*; G. 603), **φθήσομαι, ἔφθασα** or **ἔφθην, ἔφθακα,** *get the start of, anticipate.*

**φιλέω** (**φιλε-**), **φιλήσω,** etc., [**φίλος**], *love.*

**φιλίᾱ, -ᾱς, ἡ,** [**φίλος**], *friendship.*

**φίλιος, -ᾱ, -ον,** [**φίλος**], *friendly.*

**φίλος**, -η, -ον, *friendly, dear.* As subst., *friend.*

**φιλόσοφος**, -ου, ὁ, [**φίλος**, **σοφός**], *lover of wisdom,* **philosopher.**

**φλυᾱρίᾱ**, -ᾱς, ἡ, *nonsense, folly.*

**φοβέω** (**φοβε-**), **φοβήσω**, etc., [**φόβος**], *frighten;* pass., *to be afraid, fear.*

**φόβος**, -ου, ὁ, *fear.*

**φοινῑκιστής**, -οῦ, ὁ, [**φοινῑκίζω** fr. **φοῖνιξ**], *purple-wearer;* **φ. βασίλειος**, *wearer of the royal purple,* a nobleman allowed by the king to wear the royal color.

**φοινῑκοῦς**, -ῆ, -οῦν, contracted fr. **φοινίκεος**, -ᾱ, -ον, [**φοῖνιξ** *purple-red dye*], *purple-red, red.*

**φράζω**, *make known, tell.*

**φρούραρχος**, -ου, ὁ, [**φρουρά** *garrison*, **ἄρχω**], *commander of a garrison, commandant.*

**Φρυγίᾱ**, -ᾱς, ἡ, *Phrygia.*

**Φρύξ**, **Φρυγός**, ὁ, *Phrygian.*

**φυγάς**, -άδος, ὁ, [**φεύγω**], *banished man, exile.*

**φυλακή**, -ῆς, ἡ, [**φυλάττω**], *the act of guarding; garrison, guard.*

**φύλαξ**, -ακος, ὁ, *guard.*

**φυλάττω** (**φυλακ-**, ι-cl., H. 397; G. 580), **φυλάξω**, **ἐφύλαξα**, **πεφύλαχα**, **πεφύλαγμαι**, **ἐφυλάχθην**, [**φύλαξ**], *guard;* dir. mid., *guard one's self against.*

**φύσις**, -εως, ἡ, *nature.*

**φυτόν**, -οῦ, τό, *plant.*

**φύω**, *make grow.*

**φωνή**, -ῆς, ἡ, *sound, voice.*

**φῶς**, **φωτός**, τό, *light.*

## X.

**χαλεπός**, -ή, -όν, *difficult, hard;* of persons, *harsh, bitter, dangerous.*

**χαλεπῶς**, adv., [**χαλεπός**], *with difficulty, hardly;* **χαλεπῶς φέρω**, *bear hardly, be sorrowful.*

**χαλκοῦς**, -ῆ, -οῦν, contracted from **χάλκεος**, -ᾱ, -ον, [**χαλκός** *bronze*], *brazen, of bronze.*

**χαρακτήρ**, -ῆρος, ὁ, *mark.*

**χαράσσω**, *scratch.*

**χείρ**, -ός, ἡ, (but Du. G. D. **χειροῖν**, Pl. dat. **χερσί**), *hand.*

**Χερρόνησος**, -ου, ἡ, [**χέρρος**, earlier **χέρσος** *dry land*, **νῆσος** *island*], *peninsula,* especially the Thracian *Chersonēsos.*

**χίλιοι**, -αι, -α, *a thousand.*

**χίμαιρα**, -ᾱς, ἡ, *she-goat.*

**χιτών**, -ῶνος, ὁ, *garment worn next the skin, tunic.*

χράομαι (χρα-), χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην, *use, enjoy* (primarily *serve one's self*, hence taking the dat. of means). In the pres. syst. α-ε contracts to η, H. 412; G. 496.

χρή, impers. verb, Lat. *oportet, one ought, must, it is necessary.*

χρῄζω (χρηδ-, ι-cl., H. 398; G. 584, 585), *want, desire.*

χρῆμα, -τος, τό, [χράομαι], in the pl. *property, money.*

χρόνος, -ου, ὁ, *time.*

χρῡσίον, -ου, τό, [χρῡσός], *gold coin, money.*

χρῡσοῦς, -ῆ, -οῦν, contr. fr. χρύσεος, -ᾱ, -ον, [χρῡσός], *golden.*

χρῡσός, -οῦ, ὁ, *gold.*

χρῡσοχάλῑνος, -ον, [χρῡσός, χαλῑνός *bridle*], *with gold-mounted bridle.*

χρῶμα, -τος, τό, *color.*

χώρᾱ, -ᾱς, ἡ, *land.*

χωρέω (χωρε-), χωρήσω, etc., [χῶρος *place*], *make place, withdraw, go.*

χωρίον -ου, τό, [χῶρος *place*], *place, stronghold.*

## Ψ.

ψέλιον, -ου, τό, *bracelet, armlet.*

ψεῦδος, -εος, τό, *falsehood.*

ψεύδω (ψευδ-), ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην, *deceive by falsehood, prove false to;* often dep.

ψῡχή, -ῆς, ἡ, *soul.*

## Ω.

ὧδε, adv., [ὅδε], *thus, as follows.*

ᾠδή, -ῆς, ἡ, *song, ode.*

ὤν, οὖσα, ὄν, pres. pple. of εἰμί.

ὤνιος, -ᾱ, -ον, [ὦνος *price*], *for sale.* τὰ ὤνια, *wares, goods for sale.*

ὥρᾱ, -ᾱς, ἡ, *season, time.*

ὡς, proclitic, originally a rel. adv. of manner, [ὅς], *in which way, as, how;* then a conj. with many derived meanings. (1) Comparative, *as, how;* special uses are, (*a*) to strengthen a superl., ὡς τάχιστα, *as quickly as possible;* (*b*) to denote that a participle states the idea of some one else than the writer, where we use various phrases, as *saying that, pretending that, supposing that, as he claimed*, etc. (2) Temporal = ὅτε, *as, when.* (3) Causal = ἐπειδή, *as, since.*

(4) Declarative = ὅτι, *how, that.* (5) Final = ἵνα, *in order that.* (6) Prep. w. acc. of a word referring to a person = παρά, *to.*

**ὥσπερ**, rel. adv. of manner, strengthened from ὡς, *just as.*

**ὥστε**, conj., [ὡς, τέ], *so as, so that.*

**ὠφελέω** (ὠφελε-), **ὠφελήσω**, etc., [ὄφελος], *benefit, help.*

# ENGLISH-GREEK VOCABULARY.

## A.

Able, am ——, δύναμαι.
About, περί w. gen.
Accomplish, δράω.
According to, κατά w. acc.
Account, λόγος, -ου, ὁ.
Acropolis, ἀκρόπολις, -εως, ἡ.
Act like a tyrant, τυραννεύω.
Actor, ὑποκριτής, -οῦ, ὁ.
Adorn, κοσμέω.
Advise, συμβουλεύω.
Afar, τῆλε.
Affair, πρᾶγμα, -τος, τό.
Affirm, φημί.
After, prep., μετά w. acc.; conj., ἐπεί.
Again, πάλιν.
Against, ἐπί or πρός w. acc.
Agree, ὁμολογέω.
Air, ἀήρ, ἀέρος, ὁ.
All, πᾶς, πᾶσα, πᾶν.
Alone, μόνος, -η, -ον.
Already, ἤδη.
Also, καί.
Ambassador, ἀπόστολος, -ου, ὁ.
Analysis, ἀνάλυσις, -εως, ἡ.
Analyze, ἀναλύω.
Ancient, ἀρχαῖος, -ᾱ, -ον.
And, καί.
Angle, γωνίᾱ, -ᾱς, ἡ.
Animal, ζῷον, -ου, τό.
Announce, ἀγγέλλω.
Answer, ἀποκρίνομαι.
Antagonist, ἀνταγωνιστής, -οῦ, ὁ.
Any one, τις, τι.
Apollo, Ἀπόλλων, -ος, ὁ.
Appear, φαίνομαι.
Appoint, καθίστημι, ἀποδείκνῡμι.
Are, they ——, εἰσί(ν).
Around, περί w. acc.
Arrange, τάσσω.
Arrangement, τάξις, -εως, ἡ.
Art, τέχνη, -ης, ἡ.
Artaxerxes, Ἀρταξέρξης, -ου, ὁ.
As, ὡς.
Asia, Ἀσίᾱ, -ᾱς, ἡ.
Ask, αἰτέω, ἐρωτάω.
As much as we could, lit. as we most could.
Assembly, ἀγορᾱ́, -ᾶς, ἡ.
At, ἐν.
At a distance, τῆλε.
Athenians, Ἀθηναῖοι, -ων, οἱ.

Athlete, ἀθλητής, -οῦ, ὁ.
Athletic game, ἆθλος, -ου, ὁ.
Attempt, noun, πεῖρα, -ᾱς, ἡ; verb, πειράομαι.
At the side of, παρά w. dat.
Aware, become ——, γιγνώσκω.
Away from, ἀπό w. gen.

B.

Back, πάλιν.
Bad, κακός, -ή, -όν.
Ball, σφαῖρα, -ᾱς, ἡ.
Barbarian, βάρβαρος, -ου, ὁ.
Bare, γυμνός, -ή, -όν.
Battle, μάχη, -ης, ἡ.
Be about (to), μέλλω.
Bear, φέρω.
Beautiful, καλός, -ή, -όν.
Beauty, κάλλος, -εος, τό.
Because, ὅτι; διά w. article and inf. in the acc.
Become, γίγνομαι.
Before, πρό w. gen.
Begin, ἄρχω. Often expressed by the inceptive aor.
Beginning, ἀρχή, -ῆς, ἡ.
Beside, παρά w. dat.
Best, ἄριστος, -η, -ον; βέλτιστος, -η, -ον.
Better, βελτίων, βέλτῑον.
Beyond, ὑπέρ w. acc.
Bird, ὄρνῑς, -θος, ὁ or ἡ.
Birth, γένεσις, -εως, ἡ.
Blame, αἰτιάομαι.
Book, βιβλίον, -ου, τό.
Bookseller, βιβλιοπώλης, -ου, ὁ.
Born, be ——, γίγνομαι.
Boy, παῖς, παιδός, ὁ.
Break, κλάω; break down, καταλύω.
Breath, πνεῦμα, -τος, τό.
Brother, ἀδελφός, -οῦ, ὁ.
Burn, κᾰ́ω.
Burning, καυστικός, -ή, -όν.
But, ἀλλά, δέ.
By, denoting agency, ὑπό w. gen.

C.

Can, δύναμαι.
Carry, φέρω.
Carve, γλύφω.
Cause to revolt, ἀφίστημι.
Cause to stop, παύω.
Caustic, καυστικός, -ή, -όν.
Certain, a ——, τὶς, τὶ.
Character, ἦθος, -εος, τό.
Child, παῖς, παιδός, ὁ or ἡ.
Choose, mid. of αἱρέω.
Circle, κύκλος, -ου, ὁ.
Citadel, ἀκρόπολις, -εως, ἡ.
Citizen, πολίτης, -ου, ὁ.
City, πόλις, -εως, ἡ.
Color, χρῶμα, -τος, τό.
Common, κοινός, -ή, -όν.
Compare, παραβάλλω.
Comparison, παραβολή, -ῆς, ἡ.
Composition, σύνθεσις, -εως, ἡ.
Conceal, κρύπτω.

Concerning, *περί* w. gen.
Conquer, *νῑκάω*.
Consult, mid. of *συμβουλεύω*.
Contest, *ἀγών, ἀγῶνος*, ὁ.
Converse, *διαλέγομαι*.
Corner, *γωνίᾱ, -ᾱς*, ἡ.
Counsel, take counsel with, mid. of *συμβουλεύω*.
Count, *ἀριθμέω*.
Cut, *τέμνω*.
Cyrus, *Κῦρος, -ου*, ὁ.

## D.

Dare, *τολμάω*.
Dead, *νεκρός, -ᾱ́, -όν*.
Decad, *δεκάς, -δος*, ἡ.
Declare, *φημί*.
Deed, *δρᾶμα, -τος, τό*.
Defeat, *νῑκάω, κρατέω*.
Deliberate, mid. of *βουλεύω*.
Delphi, *Δελφοί, -ῶν*, οἱ.
Depose, *παύω τῆς ἀρχῆς*.
Description, *λόγος, -ου*, ὁ.
Destroy, *καταλῡ́ω*.
Digest, *πέπτω*.
Discourse, *λόγος, -ου*, ὁ.
Distance, at a ——, *τῆλε*.
Distribute, *νέμω*.
Divide, *διαιρέω*.
Divinity, *δαίμων, -ονος*, ὁ.
Do, *ποιέω, δράω*.
Do good to, *εὖ ποιέω* w. acc.
Drama, *δρᾶμα, -τος, τό*.
Drug, *φάρμακον, -ου, τό*.
Dwell in, *οἰκέω*.
Dynast, *δυνάστης, -ου*, ὁ.

## E.

Earth, *γῆ, γῆς*, ἡ.
Eat, to ——, inf., *φαγεῖν*.
Educate, *παιδεύω*.
Elder, *πρεσβύτερος, -ᾱ, -ον*.
Empty, *κενός, -ή, -όν*.
Enemy, *πολέμιος, -ου*, ὁ.
Enough, *ἱκανός, -ή, -όν*; to avoid ambiguity *ἀριθμόν* may be added.
Enslave, *δουλόω*.
Envoy, *ἀπόστολος, -ου*, ὁ.
Epistle, *ἐπιστολή, -ῆς*, ἡ.
Equal, *ἴσος, -η, -ον*.
Establish, *καθίστημι*.
Even, adj., *ὁμαλός, -ή, όν*; adv., *καί*.
Ever, *ποτέ* enclitic.
Everything = all things, *πάντα*.
Evident, *φανερός, -ᾱ́, -όν*.
Examine, *σκέπτομαι*.
Excel, *ὑπερβάλλω*.
Excess, *ὑπερβολή, -ῆς*, ἡ.
Exercise, *γυμνάζω*.
Expedition, make an ——, *στρατεύω*, usually mid.
Extravagance, *ὑπερβολή, -ῆς*, ἡ.

## F.

Faithful, *πιστός, -ή, -όν*.
Falsehood, *ψεῦδος, -εος, τό*.
Family, *γενεᾱ́, -ᾶς*, ἡ.
Far, *τῆλε*.
Fear, *φόβος, -ου*, ὁ.

Feeling, πάθος, -εος, τό.
Few, ὀλίγοι, -αι, -α.
Figure, εἶδος, -εος, τό.
Fire, πῦρ, πυρός, τό.
Firm, στερεός, -ά, -όν.
First, πρῶτος, -η, -ον.
Fitting, think ——, ἀξιόω.
Flesh, σάρξ, σαρκός, ἡ.
Flower, ἄνθος, -εος, τό.
Foot, πούς, ποδός, ὁ.
For, conj., γάρ.
For many months, acc. of extent.
Force, δύναμις, -εως, ἡ.
Form, noun, μορφή, -ῆς, ἡ; verb, πλάσσω.
Free, ἐλεύθερος, -ᾱ, -ον.
Friend, φίλος, -ου, ὁ.
From, ἀπό w. gen., or ἐξ w. gen.

G.

Game, ἆθλος, -ου, ὁ.
Genuine, ἔτυμος, -η, -ον.
Get into, sometimes καθίστημι εἰς.
Get to revolt, ἀφίστημι.
Give, δίδωμι.
Go, ἔρχομαι, εἶμι.
God, θεός, -οῦ, ὁ.
Gold, χρῡσός, -οῦ, ὁ.
Good, ἀγαθός, -ή, -όν.
Good health, ὑγίεια, -ᾱς, ἡ.
Government, ἀρχή, -ῆς, ἡ.
Grasp, αἱρέω.
Grass, βοτάνη, -ης, ἡ.
Grave, τάφος, -ου, ὁ.
Greek, Ἕλλην, -ος, ὁ.
Grow, make ——, φῡ́ω.
Guardian, ἐπίσκοπος, -ου, ὁ.
Guide, ἀγωγός, -οῦ, ὁ.
Gymnasium, γυμνάσιον, -ου, τό.

H.

Hand, χείρ, -ός, ἡ.
Hatred, μῖσος, τό.
Have, ἔχω, εἰμί w. dat. of possessor.
Have leisure, σχολάζω.
He, she, it, as subj., not expressed unless emphatic; when emphatic, οὗτος, ἐκεῖνος. But he, ὁ δέ. His, her, its, their, often expressed by the article only, sometimes by the gen. of αὐτός. Him, her, it, them, as obj., acc. of αὐτός.
Head, κεφαλή, -ῆς, ἡ.
Health, ὑγίεια, -ᾱς, ἡ.
Hear, ἀκούω.
Heat, θερμόν, -οῦ, τό.
Help, βοήθεια, -ᾱς, ἡ.
Helper, συνεργός, -οῦ, ὁ.
Her, poss., translated by the article.
Herb, βοτάνη, -ης, ἡ.
Hide, δέρμα, -τος, τό.
Himself, herself, etc., αὐτός, -ή, -ό; when reflexive, ἑαυτοῦ, -ῆς, -οῦ.
Hippopotamus, ἱπποπόταμος, -ου, ὁ.

His, see *He.*
History, *ἱστορίᾱ, -ᾱς, ἡ.*
Honor, *τῑμάω.*
Honorable, *καλός, -ή, -όν.*
Horn, *κέρας, κέρᾱτος, τό.*
Horse, *ἵππος, -ου, ὁ.*
House, *οἶκος, -ου, ὁ.*
House of the muses, *μουσεῖον, -ου, τό.*

## I.

I, *ἐγώ, ἐμοῦ* or *μοῦ.*
Ice, *κρύσταλλος, -ου, ὁ.*
If, *εἰ, ἐάν.*
Illustration, *παραβολή, -ῆς, ἡ.*
Image, *εἰκών, -όνος, ἡ.*
Imitate, *μῑμέομαι.*
Imitator, *μῖμος, -ου, ὁ.*
In, *ἐν* w. dat.
Inhabit, *οἰκέω.*
Inquire, *ἐρωτάω.*
Inside, *ἔσω.*
Instead of, *ἀντί* w. gen.
Instrument, *ὄργανον, -ου, τό.*
Into, *εἰς* w. acc.
Ionians, *Ἴωνες, -νων, οἱ.*
Is, *ἐστί(ν).*
It, see *He.*
Its, translated by the article.
Itself, *αὐτός, -ή, -ό.*

## J.

Judge, verb, *κρίνω*; noun, *κριτής, -οῦ, ὁ.*

## K.

Kept trying, imperf. of verb for *try.*
Kind, *γένος, -εος, τό.*
King, *βασιλεύς, -έως, ὁ.*
Know, *οἶδα*, inf. *εἰδέναι*; sometimes inf. and perf. of *γιγνώσκω.* Learn to know, *γιγνώσκω.*
Known, make ——, *φράζω.*

## L.

Ladder, *κλῖμαξ, -κος, ἡ.*
Land, *γῆ, γῆς, ἡ.*
Language, *γλῶσσα, -ης, ἡ.*
Large, *μακρός, -ᾱ, -όν.*
Laughter, *γέλως, -ωτος, ὁ.*
Law, *νόμος, -ου, ὁ.*
Lead, *ἄγω.*
Leader, *ἀγωγός, -οῦ, ὁ.*
Learn, *μανθάνω.*
Learn to know, *γιγνώσκω.*
Legend, *μῦθος, -ου, ὁ.*
Leisure, *σχολή, -ῆς, ἡ*; have leisure, *σχολάζω.*
Lesson, *μάθημα, -τος, τό.*
Letter (of the alphabet), *γράμμα, -τος, τό.*
Letter (epistle), *ἐπιστολή, -ῆς, ἡ.*
Level, *ὁμαλός, -ή, -όν.*
Life, *βίος, -ου, ὁ.*
Life, mode of ——, *δίαιτα, -ης, ἡ.*
Light, *φῶς, φωτός, τό.*
Like, *ὅμοιος, -ᾱ, -ον.*

Line, *στίχος, -ου, ὁ.*
Little, *μῑκρός, -ᾱ́, -όν.*
Live, *οἰκέω.*
Lonely, *ἔρημος, -η, -ον.*
Long, *μακρός, -ᾱ́, -όν*; a long time, *πολὺν χρόνον.*
Loose, *λῡ́ω.*
Loosing, *λύσις, -εως, ἡ.*
Lung, *πνεύμων, -ονος, ὁ.*

## M.

Machine, *μηχανή, -ῆς, ἡ.*
Make, *ποιέω.*
Make grow, *φύω.*
Make known, *φράζω.*
Man, *ἄνθρωπος, -ου, ὁ.*
Many, *πολλοί, πολλαί, πολλά.*
Marathon, *Μαραθών, -ῶνος, ὁ.*
Mariner, *ναύτης, -ου, ὁ.*
Mark, *χαρακτήρ, -ῆρος, ὁ.*
Marriage, *γάμος, -ου, ὁ.*
Master, *δεσπότης, -ου, ὁ.*
Matter, *πρᾶγμα, -τος, τό.*
Measure, *μέτρον, -ου, τό.*
Measuring-rod, *κανών, -όνος, ὁ.*
Memory, *μνήμη, -ης, ἡ.*
Messenger, *ἄγγελος, -ου, ὁ.*
Mix, *κεράννῡμι.*
Mixing-bowl, *κρᾱτήρ, -ῆρος, ὁ.*
Mode of life, *δίαιτα, -ης, ἡ.*
Month, *μήν, μηνός, ὁ.*
Most, adv., *μάλιστα.*
Mould, *πλάσσω.*
Much, *πολύς, πολλή, πολύ.*
Muse, *μοῦσα, -ης, ἡ.*
Museum, *μουσεῖον, -ου, τό.*
Music, *μουσική, -ῆς, ἡ.*

## N.

Naked, *γυμνός, -ή, -όν.*
Name, *ὄνυμα, -τος, τό.*
Nature, *φύσις, -εως, ἡ.*
Neither . . . nor, *οὔτε . . . οὔτε.*
Never, *οὔποτε, μήποτε.*
New, *νέος, -ᾱ, -ον.*
North-wind, *βορέᾱς, -ου, ὁ.*
Nose, *ῥίς, ῥῑνός, ἡ.*
Not, *οὐ, οὐκ, οὐχ, μή.*
Not yet, *οὔπω.*
Now, *νῦν.*
Number, *ἀριθμός, -οῦ, ὁ.*

## O.

Ode, *ᾠδή, -ῆς, ἡ.*
Often, *πολλάκις.*
Older, *πρεσβύτερος, -ᾱ, -ον.*
Oligarchy, *ὀλιγαρχίᾱ, -ᾱς, ἡ.*
On, *ἐπί* w. dat.
Once, *ποτέ*, enclitic.
One's self, *ἑαυτοῦ, -ῆς, -οῦ.*
Only, only one, *μόνος, -η, -ον.*
Opinion, *δόξα, -ης, ἡ*; *δόγμα, -τος, τό.*
Orator, *ῥήτωρ, -ορος, ὁ.*
Origin, *γένεσις, -εως, ἡ.*
Other, *ἄλλος, -η, -ον*; *ἕτερος, -ᾱ, -ον.*
Ought, *χρή*, impers., w. inf.

Outdo, *ὑπερβάλλω*.
Out of, *ἐξ, ἐκ*, w. gen.
Outside, *ἔξω*.
Overseer, *ἐπίσκοπος, -ου, ὁ*.
Own, one's own, *ἴδιος, -ᾱ, -ον*.

P.

Pain, *ἄλγος, -εος, τό*.
Park, *παράδεισος, -ου, ὁ*.
Passion, *πάθος, -εος, τό*.
Pedagogue, *παιδαγωγός, -οῦ, ὁ*.
People, *δῆμος, -ου, ὁ*.
Perceive, *αἰσθάνομαι, γιγνώσκω*.
Persian, *Πέρσης, -ου, ὁ*.
Philosopher, *φιλόσοφος, -ου, ὁ*.
Pipe, *αὐλός, -οῦ, ὁ*.
Pirate, *πειρᾱτής, -οῦ, ὁ*.
Place, noun, *τόπος, -ου, ὁ*; verb, *τίθημι*.
Place, take ——, *γίγνομαι*.
Plan, *βουλεύω*.
Plant, *φυτόν, -οῦ, τό*.
Plot against, *ἐπιβουλεύω*.
Poet, *ποιητής, -οῦ, ὁ*.
Position, *θέσις, -εως, ἡ*.
Power, *δύναμις, -εως, ἡ*.
Prevent, *κωλύω*.
Priest, *ἱερεύς, -έως, ὁ*.
Prime, *ἀκμή, -ῆς, ἡ*.
Private, *ἴδιος, -ᾱ, -ον*.
Prize, *ἆθλον, -ου, τό*.
Procure the release of, mid. of *λύω*.
Prophet, *μάντις, -εως, ὁ*.
Put, *τίθημι*.
Put together, *συντίθημι*.
Putting together, *σύνθεσις, -εως, ἡ*.

R.

Race, kind, *γένος, -εος, τό*.
Race, running, *δρόμος, -ου, ὁ*.
Ransom, mid. of *λύω*.
Read, *ἀναγιγνώσκω*.
Real, *ἔτυμος, -η, -ον*.
Recognize, *γιγνώσκω*.
Reign, reign over, *βασιλεύω*.
Release, *λύω*.
Reply, *ἀποκρίνομαι*.
Report, *ἀγγέλλω*.
Revolt, mid. (with *μι*-aor. and perf. act.) of *ἀφίστημι*.
Right, *ὀρθός, -ή, -όν*.
River, *ποταμός, -οῦ, ὁ*.
Road, *ὁδός, -οῦ, ἡ*.
Rose, *ῥόδον, -ου, τό*.
Rule, noun, *κανών, -όνος, ὁ*; verb, *ἄρχω*.
Ruler, *δυνάστης, -ου, ὁ*.
Running, *δρόμος, -ου, ὁ*.

S.

Sacred, *ἱερός, -ᾱ, -όν*.
Sailor, *ναύτης, -ου, ὁ*.
Same, *ὁ αὐτός, ἡ αὐτή, τὸ αὐτό*.
Satrap, *σατράπης, -ου, ὁ*.
Say, *φημί, λέγω*.
Sceptre, *σκῆπτρον, -ου, τό*.

Scheme against, ἐπιβουλεύω.
School, σχολή, -ῆς, ἡ.
Scratch, χαράσσω.
Season, ὥρᾱ, -ᾱς, ἡ.
Secret, μυστικός, -ή, -όν.
Secret doctrine, μυστήριον, -ου, τό.
See, ὁράω; fut. ὄψομαι.
Seize, αἱρέω.
Sell, πωλέω.
Send, στέλλω.
Send away, ἀποστέλλω.
Set up, ἵστημι.
Seven, ἑπτά.
Seventh, ἕβδομος, -η, -ον.
Shape, εἶδος, -εος, τό.
She-goat, χίμαιρα, -ᾱς, ἡ.
Ship, ναῦς, νεώς, ἡ.
Show, noun, θέᾱ, -ᾱς, ἡ; verb, φαίνω.
Side, at the side of, παρά w. dat.
Sight, θέᾱ, -ᾱς, ἡ.
Skill, τέχνη, -ης, ἡ.
Skin, δέρμα, -τος, τό.
Slave, δοῦλος, -ου, ὁ.
Small, μῑκρός, -ά, -όν.
So, οὕτω(ς).
Sokrates, Σωκράτης, -ους, ὁ.
Soldier, στρατιώτης, -ου, ὁ.
Solid, στερεός, -ά, -όν.
Solitary, ἔρημος, -η, -ον.
Something, τι, enclitic.
Sometime, ποτέ, enclitic.
Son, παῖς, παιδός, ὁ.
Song, ode, ᾠδή, -ῆς, ἡ; strain of music, μέλος, -εος, τό.
Soothsayer, μάντις, -εως, ὁ.
Sort, what —— of a, οἷος, -ᾱ, -ον.
Soul, ψῡχή, -ῆς, ἡ.
Sound, noun, φωνή, -ῆς, ἡ; verb, φωνέω.
Spartans, Λακεδαιμόνιοι, -ων, οἱ.
Speak, λέγω.
Sphere, σφαῖρα, -ᾱς, ἡ.
Spirit, δαίμων, -ονος, ὁ.
Split, σχίζω.
Staff, σκῆπτρον, -ου, τό.
Stand, perf., plup., and fut. perf. act. of ἵστημι.
Star, ἄστρον, -ου, τό.
Statue, εἰκών, -όνος, ἡ.
Stone, λίθος, -ου, ὁ.
Stop, παύω.
Story, ἱστορίᾱ, -ᾱς, ἡ.
Straight, ὀρθός, -ή, -όν.
Street, ὁδός, -οῦ, ἡ.
Strength, κράτος, -εος, τό.
Strike, τύπτω.
Struggle, ἀγωνίζομαι.
Summit, ἀκμή, -ῆς, ἡ.
Sun, ἥλιος, -ου, ὁ.
Suppose, οἴομαι.
Surpass, νῑκάω.

## T.

Take, λαμβάνω.
Take apart, ἀναλῡ́ω.
Take counsel with, mid. of συμβουλεύω.
Take place, γίγνομαι.

Taking apart, *ἀνάλυσις, -εως, ἡ.*
Tale, *μῦθος, -ου, ὁ.*
Talk, *λόγος, -ου, ὁ.*
Teach, *διδάσκω.*
Teacher, *διδάσκαλος, -ου, ὁ.*
Tell, *φράζω, λέγω.*
Ten, *δέκα.*
Than, *ἤ*, or the gen. case.
That, conj., *ὅτι*; after *φημί* and some other verbs, expressed by the inf. mode.
That, rel. pron., *ὅς, ἥ, ὅ.*
The, *ὁ, ἡ, τό.*
Theatre, *θέᾱτρον, -ου, τό.*
Their, see *He.*
Them, see *He.*
Themselves, see *Himself.*
Then, *τότε.*
There, often not translated at the beginning of a sent.
They, see *He.*
Thing, often omitted, sometimes *πρᾶγμα, -τος, τό.*
Think, *οἶομαι.*
Thirty, *τριάκοντα.*
Three, *τρεῖς.*
Throat, *λάρυγξ, -γγος, ὁ.*
Through, *διά* w. gen.
Throw, *βάλλω.*
Time, *χρόνος, -ου, ὁ*; season, *ὥρᾱ, -ᾱς, ἡ.*
To, with verbs of motion, *ἐπί* or *εἰς* w. acc.
Together, *ὁμοῦ.*
Tomb, *τάφος, -ου, ὁ.*
Tongue, *γλῶσσα, -ης, ἡ.*
Top, *ἄκρον, -ου, τό.*
Tree, *δένδρον, -ου, τό.*
True, *ἔτυμος, -η, -ον.*
Try, *πειράομαι.*
Turn, verb, *τρέπω*; noun, *τρόπος, -ου, ὁ.*
Type, *τύπος, -ου, ὁ.*
Tyrant, *τύραννος, -ου, ὁ.*

## U.

Unable, be ——, *οὐ δύναμαι.*
Under, *ὑπό* w. dat.
Undo, *λῡ́ω.*
Unloose, *ἀναλῡ́ω.*
Upon, *ἐπί* w. dat.
Upright, *ὀρθός, -ή, -όν.*
Used to, expressed by the imperf. tense.

## V.

Vanquish, *νῑκάω.*
Victorious, be ——, *νῑκάω.*
View, *σκέπτομαι.*
Voice, *φωνή, -ῆς, ἡ.*

## W.

War, *πόλεμος, -ου, ὁ.*
Was, *ἦν.*
Water, *ὕδωρ, ὕδατος, τό.*
Way, *ὁδός, -οῦ, ἡ.*
Week, *ἑβδομάς, -άδος, ἡ.*
Weight, *βάρος, -εος, τό.*
Well, *εὖ.*
Were, *ἦσαν.*

What? *τί.*
When, *ὅτε, ἐπεί,* see note on 140, I., 3.
When? *πότε.*
Which, see *Who.*
While, *ὅτε.*
Who, which, that, what, rel. pron., *ὅς, ἥ, ὅ.*
Who? *τίς.*
Whole, *ὅλος, -η, -ον.*
Why? *τί.*
Wind, *πνεῦμα, -τος, τό.*
Wisdom, *σοφίᾱ, -ᾱς, ἡ.*
Wise, *σοφός, -ή, -όν.*
Wish, *βούλομαι.*
With, *μετά* w. gen., *σύν* w. dat., or sometimes the simple dat.
Within, *ἔσω.*
Word, *λόγος, -ου, ὁ.*
Work, *ἔργον, -ου, τό.*
World, *κόσμος, -ου, ὁ.*
Worship, *θεραπεύω.*
Write, *γράφω.*
Writing, *γράμμα, -τος, τό.*

## X.

Xenophon, *Ξενοφῶν, -ῶντος, ὁ.*
Xerxes, *Ξέρξης, -ου, ὁ.*

## Y.

Young, *νεός, -ᾱ, -ον.*
Younger, *νεώτερος, -ᾱ, -ον.*
Youth, *ἥβη, -ης, ἡ.*

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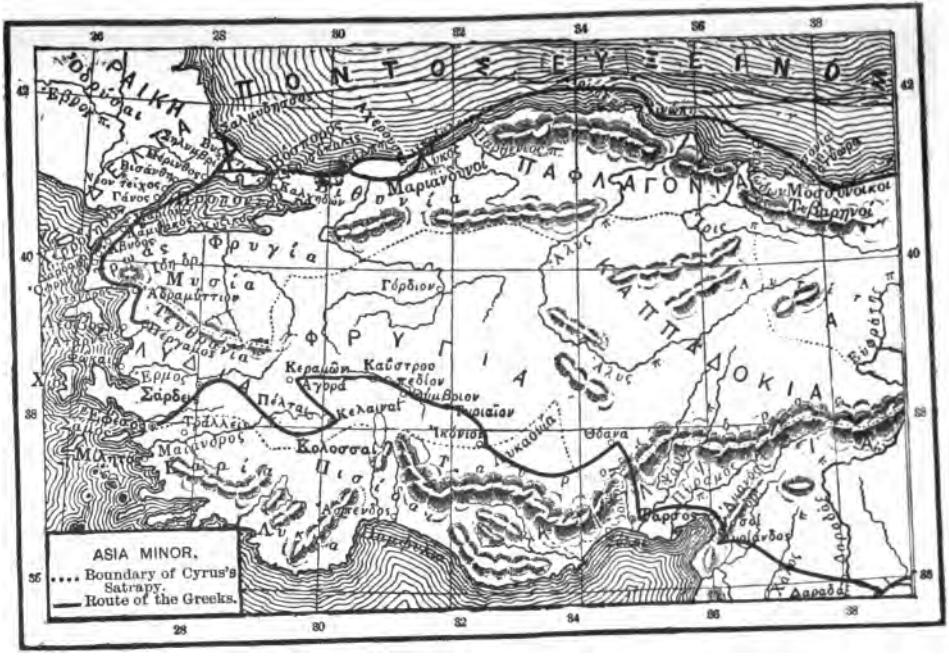
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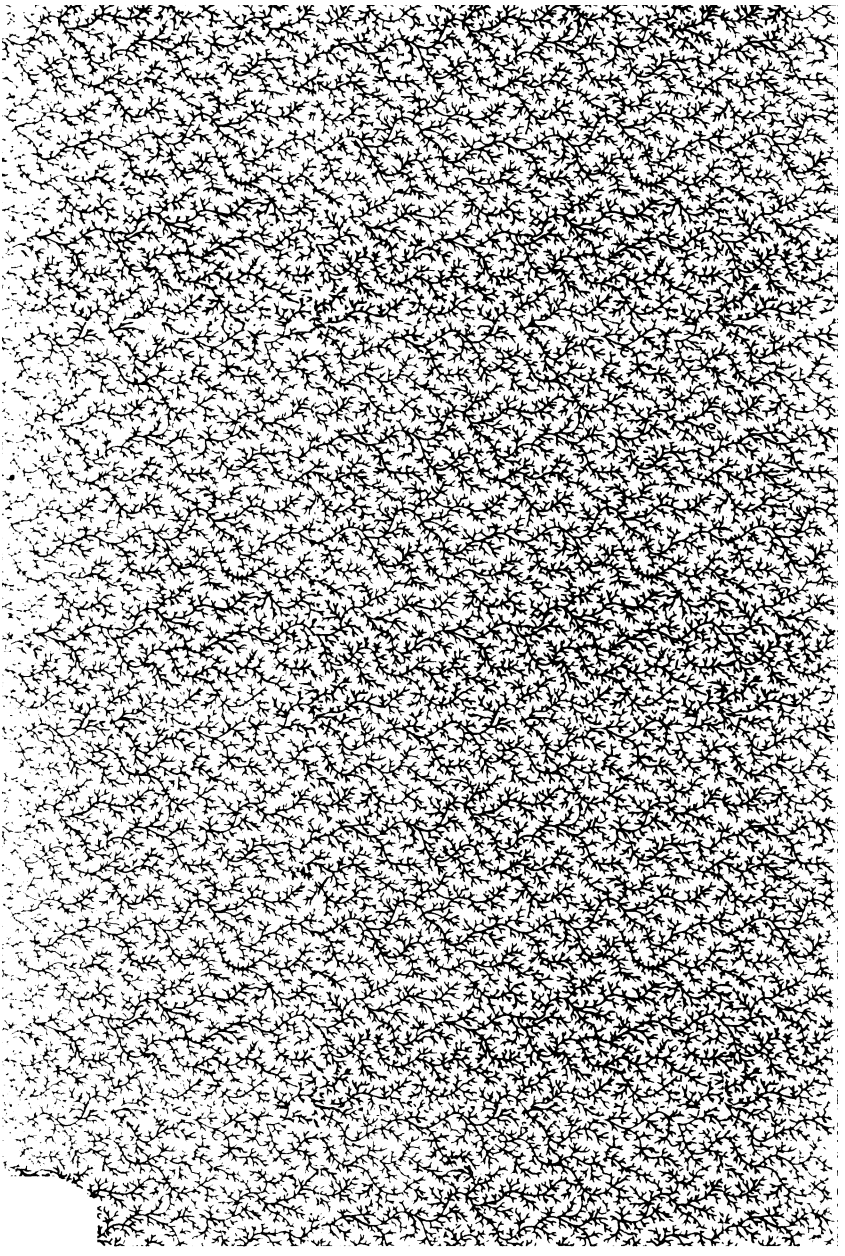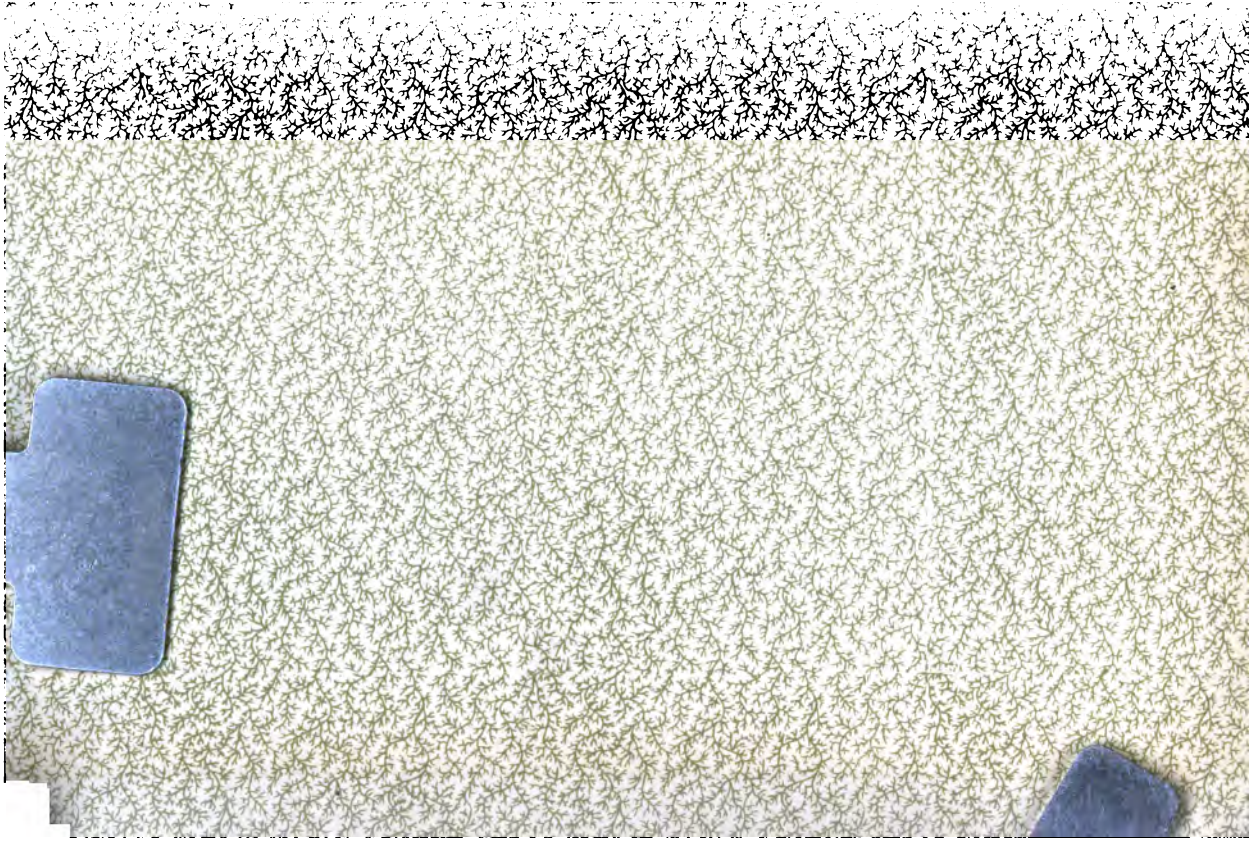
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